This that is writen in this lytyl boke ought the prestes
to lerne and teche to theyr parysshēs: And also it is ne-
cessary for symple prestes that vnderstōde not the scrip
tures. And it is made for symple peple and put in to englisshe
Whiche treates was made by grete counseyl and deliberacion. &
is approued. as it is sayd in the table. and by cause that for to
yeve examples. stireth and moueth the peple that ben symple.
more to deuocion. than that grete auctorite of scyence / as it ap-
perith by the right venerend fader & doctour Bede preste / Whi-
che sayth in thystoryes of england that a bysshop of Scotlād
a subtyl and a grete clerk was sent by the clerks of Scotlād
in to england for to preche the word of god. but by cause he
vsed in hys sermons subtyll auctorytees suche as symple peple
hadde ne toke therin no sauour. he returned wythout doyng of
ony grete good ne profyt. Wherfore they sente another of lasse
scyence / the whiche was more playn and vsed comynly in hys
sermōns examples. and parables by whyche he prouffyted mo
the more vnto the emdiacion of the symple peple. than dyd that
other. Then mayster Jaques de vytry an holy man and clerke
whyche was a Cardynal in prechyng comynly thurgh the wy
ame of fraunce. vsyd in hys sermōs examples the whyche mo-
ued in suche wyse alle the wyame of fraunce that it is not in
mynde of ony man that to fore hym was ne syth that styred &
moeued the peple to deuocion as he dyde / For as it is redde ac
cordyng to suche exāples. that seint Austyn doctour of the chirche
was more moeued to conuerte hym self to the crysten feyth. by
the examples that were recounted to hym: by symplicien. vyctо
ryn: and by the examples of the meruelloule lyf and conuersacō
of seynt Anthonye thermyte / than he was by the prayers & de
waylynges of hys moder. ne by the sermōs of seynt Ambrose
ne also than he was for the grete maladyes that he suffred as
hys legende maketh mencion We. rede in the holy scrypture that
our lord Jhesu Cryst preched to his dyscyples oftymes by

examples and parables. Wherfore we haue entencion to laye and wryte somme good examples in this matere for the better to lyre and moeue the symple peple to deuocion. lyke as dyde they aboue sayd: And by cause this boke shold be the better rede herd and vnderstanden. hit is made short to be the more clerly vnderstōd to thende that ther may be found therin helthe for our soules.

This present boke in fourme is of right gute prouffyt and edificacion and is examined & approued at paris by dyuerse maystres in diuinite/and the ryght reuerent fader in god Guy de roye by the mysteracion dyuine Archebysshop of Sence hath doon it to be wreton for the helthe of his soule. and of the soules of alle hys peple. And in specyal it is made for symple laye men for whome it is specyally ordeyned: And the sayd reuerend fader comandeth by gute end feruent deuocyon that in euery paryssh of the cyte and dyocyse of sence thys boke be had. And that the curates and chappelayns of the sayd paryssh̄es rede to the peple two or iij chappytres yf ony wyll here it: And to thende that the curates and chappelayns ben the more deuoute to rede: and the peple forsayd to here. the sayd reuerend fader. to helthe of theyr soules and in hop that they praye god for hym hath gyuen and grauntd to alle them that shal be in the state of grace that shal rede this boke to other xx dayes of parton. & also to alle that shal here it rede: and by them self red it. & that praye for that reuerend fader. x. dayes for eche tyme perpetuel ly/And yf it happen that ony make doubte of ony thyng conteyned in this boke and vnderstande it not wel. by cause it hath be shortly made & grossely for symple peple. by the sayd reuerēd fader or his successours. or by theyr counceyllours shal be gyuen vnderstandyng and declaracion sufficiaunt to them that wolde haue it And it is compiled of suche thynges as folowen herafter in this table

Of the xij artycles of the feyth — the first chapitre

Of lozcerues and deuynacyons Capitulo ij
Of louyng god & of charite Capitulo iij
For confort in alle tribulacyons Capitulo iiij
Of dyuerse and obscure Jugemens of god Capitulo. v
Of the passion of our lozd Capitulo vj
Of the vertu of the holy crosse Capitulo vij
Of thre pacyences in trybulacion Capitulo viij
Of louyng his neyghbour Capitulo ix
Of louyng his enemyes Capitulo x
Of the .vi. .xes of mercy corporell Capitulo xj
How almesse ought to be don & wherof Capitulo xij
Of the x comandementes of the lawe capitulo xiij
Of the goodes that god promysed to the children of israel Capitulo xiiij
Of the soule Capitulo xv
Of the v wyttes of nature Capitulo xvj
Of the harmes that synnes doon to vs Capitulo: xvij
Of the synne of pryde Capitulo xviij
Of veniall synne Capitulo xix
Of dedely synnes Capitulo xx
Of pryde Capitulo xxj
Of Sentences of excommynycacion Capitulo xxij
Of the braūches of pryde Capitulo xxiij
Of the yefte of drede ayenst pryde Capitulo xxiiij
Of humilyte Capitulo xxv
Of shame Capitulo xxvj
Of dyscrecyon Capitulo xxvij
Of the synne of enuye Capitulo. xxviij
Of the synnes ayenst holy ghoost Capitulo xxix
Of the yefte of pyte ayenst enuye Capitulo xxx
Of the synne of yre Capitulo xxxj
Of the yefte of lcyence ayenst yre Capitulo xxxij
Of the synne of slouthe Capitulo xxxiij

Of owylon or prayer / Capitulo xxxiiij
Of them that talke in the chyrche whan they ought to praye.
Capitulo xxxv
Of dyspolyng euyl hys tyme. Capitulo xxxvj
Of makyng a wwes. Capitulo xxxvij
Of them that haue lacence. & vsed euyll. Capitulo xxxviij
Of the pater noltre naud who made it Capitulo xxxix
Of the. vij / peticions of the pater nostet. Capitulo. xl
Of the aue maria Capitulo xlj
Of the lyf of Theophile · Capitulo. xlij
How angellis and seyntes haue by our lady ioye Capi. xliij
Of the holy name of ihesu cryst : Capitulo xliij
Of the yefte of strengthe ayenst slouthe Capitulo xlv
Of the synne of Auarice Capitulo xlvj
Of Sacrylege / Capitulo. xlvij
Of Symonye Capitulo xlviij
Of dymes Capitulo xlix
Of euyll plays of dyse and tables Capitulo l
Of the yefte of counsyll ayenst auarice. Capitulo / lj
Of the synne of gloutonnye. Capitnlo lij
Of fastynges and of them that ought to fast Capitulo liij
Of the yefte of sapience & sobrnes ayenst glotonnye Ca liiij
Of the synne of lecherye / Capitulo lv
Of the yefte of vnderstondyng ayenst lecherye. Capitnlo. lvj
Of the goodes that ben doon in dedely synne Capitulo lvij
Of the. vij· sacrementis of the holy chyrche. Capitulo. lviij
Of confirmacyon Capitulo lix
Of the sacrament of the Auter Capitulo lx
Of the goodes that a man hath for to here masse Capit lxj
Of the scyence and good example of prestes. Capitulo lxij
Of necligences and remedyes of the masse : Capitnlo. lxiij
Of the houselyng gladly and ofte capitulo. lxix
Of the dygnite of prestes Capitulo lxij

The godes that one hath to receyue the sacrement worthyly lxvi
The harmes that come to the contrare .Capitulo: lxvij
Of the laste vnction: Capitulo. lxviij
Of the Ordres Capitulo lxix
Of the sacrement of maryage/ Capitulo lxx
Whyche mariages ben of no valewe Capitulo lxxj
Of the state of wedwyed Capitulo lxxij
Of contynence and chastyte Capitulo lxxiij
Of the state of virginite Capitulo lxxiiij
Of them that ben in religyon Capitulo lxxv
Of obeyssance in religyon Capitulo lxxvj
To whome one ought to be confessyd .Capitulo lxxvij.
Of the peyne of the preste that shewyth the confession Ca lxxviij
Of the sacrement of penaunce Capitulo lxxix
Of contrycyon and of hys vertues Capitulo lxxx
Of the peyence longyng to prestes that confessio & how they
ought to demaunde the synnar Capitulo lxxxj
How one ought to confesse hym Capitulo lxxxij
How one ought to make amendes to other .and to make sa-
tysfaction Capitulo lxxxiij
Of the fyre of purgatorye Capitulo. lxxxiiij
Of the peynes of alle .Capitulo. lxxxv
How the dampned soules complaine in helle Capi. lxxxvj
Wherfore god made not man that beheld neuer synne t lxxxvij
Of the day of iugement Capitulo lxxxviij
For to conuerte the synner to good lyf Capitulo lxxxix
Of the ioyes of heuen Capitulo lxxxx
Of good admonycyon Capitulo lxxxxj
Thexculacion of hym that made this boke capitulo: lxxxxij
The complainte of hym that made this boke Ca lxxxxiij

¶ Explicit the table

¶ Of thartycles of the cristen leyth Capitulo. primo

Every cristen man & woman ought to bileue stedfastly the .xij. artycles of the cristen feith. for other wyse he may not be saued tyth he hath wytte & reason & ther ben .xij. artycles after the nõbre of the .xij. apostols which ought ben to be kepte & holden of alle them that wyll be saued & these .xij. articles be conteyned in the credo. the whiche the .xij. apostoll made: of whome eche of them made one article The first article is this I bileue in god fader almyghty maker of heuen & of erthe. This article sette in seynt peter The .ij. article is this I bileue only in our lord ihu crist sone of god the fader. & herin thou oughtest to bileue & vnderstõde that he is semblable to the fader in alle thinges that appertayne to the dyte/ & is one self thing with the fader. sauf that the persone of the fader is other than the persone of the sone. this article put in seynt Johan the euangelyst. The .iij. article I bileue that he was conceyued of the holy ghoost & was born of the virgyne marye. the whiche abode alle way hole & entier byfore & after this article put in seint iames brother of seynt iohan thewangelist. The .iiij. article is this I bileue that he hath suffred deth and passion vnder ponce pylate the whiche was Juge in that tyme of ihersalem for the remains whome he iugded to deth and crucyfied him wrongfully and at the requeste of the felon iewes dyde doo put hym in the sepulcre. This article put in seynt andrewe: The .v. article is this I bileue that he descended in to helle after his deth that

is to wete in to the partye where as the good soules were in very feyth and hope that they shold be saued by hym For by cause of the synne of adam our fyrst fader it behoued that alle descended in to helle he went not in to that partye where as we re the dampned soules perdurably. Thys artycle put in sēit Philip. ¶ The vj Artycle is suche: I byleue that the thirde day for to accomplylle the scryptures he arose fro deth to lyf. & appiered to hys dyscyples. and pronoūced hys resurrection in many maners by fourty dayes Thys Artycle put in sayne thomas. The vij article is suche that the xl day after his resurrection. whan he had etē with hys dyscyples to fore them he opēly ascended in to heuē vnto the ryght syde of god the fader. where he sytteth. Thys artycle put in sait bertpleme we: The viij artycle is thys I byleue that he shal come at the day of dome for to iudge the lyuyng and the deed. the good and the euyll. & shal rendre to euerych after that he hath deserued in this world / this artycle put in sayne mathew the euangelyst. The ix artycle is this I byleue in the blessyd holy ghoost thys artycle requireth byleue that the holy ghoost is the yefte of the loue of the fader and of the sone. of whome cometh alle the wele of grace / whyche is one selfe god & one thyng with the fader & the sone / sauf that the persone of him is other than that of the fader & of the sone. thys article put in sait iames brother of sait Symō & iude The x. article is suche I byleue in holy chyrche catholical of the cōmynyon of sayntes. that is to saye of the companye of alle sayntes / aud of alle the goode men that euer were. ben. and shall be vnto the ende of the world. In thys artycle ben vnderstanden the vij sacrementis of holy chyrche. that is to wete baptesme / confyrmacion. the sacramēt of thaulter of ordres. of mariage. of penaunce. and of the last vnction. This article put in sayne Symon. The xj artycle is this I byleue the remyssyon of synnes that god gyueth by the vertu of the blessyd sacremen tis of holy chyrche. thys artycle putte in sayne Jude / Not he

that betrayed our lord ihesu cryst. but he that was brother of
ſaynt Symon. The .xij. article is thys I byleue in the reſurrec-
tion of body and ſoule generall. that is the Joye of heuen the
whiche god gyueth to them that ſerue hym by fryth. and by
goode werkes. Thys artycle gyueth to vnderſtonde hys con-
trarye. that is payne perdurable that god apareylleth to them
that be dampned. and the lyf perdurable to them that be good.
This artycle ought to be vnderſtonde in ſuche maner. that
euery perſone good or euyll ſhal be at the day of iugement ry
ſed fro deth to lyf in his propre body in whiche he hath lyued
in this world/ & euerich ſhal receyue his hyre & reward in body
& in ſoule that whiche he hath deſerued in thys lyf: & the euyl
to be dampned in body and ſoule perdurably In an euyll hour
ſhal he be born that for ſo lytil a whyle as he ſhal haue duellid
in this world ſhal leſe the lyf perdurable. This artycle put in
ſeint Mathie. Thow oughteſt to byleue fermely and lyue in
thys fayth and deye in alle theſe .xij. artycles And yf by tymple
neſſe thou haſt byleued or byleueſt otherwyſe in ony of the for
ſayd articles/ thyn entente ought alleway to be of byleue ſted
faſtly lyke as holy chyrche holdeth and byleueth

Of Sorcerye and deuinacions Ca .xij.

By cauſe that many of the tymple people byleue and haue
byleued and hath had fayth in ſorceries and in deuyna
cyons we ſhal make to you therof mencyon thou oughteſt to bi
leue ſtedfaſtly that god maye alle thyng doo. & that without
him maie nothing be doo by ony how holy or good that he be.
how thēne byleueſt thou & haſt affiance & truſt in ſorceries & de
uinacōns: certes that whyche they doo & ſaye. they doo nothing
ne kenowe but by their fals byleue & by reuelacōn of deuyllis
& yf thou demāde me wherfor ſuffreth god it: I āſwere the that
he ſuffreth it not but for to proeue the. & the deuyl alſo doeth it

for to dāpne the. The doctours of holy chyrche sayen that alle the deuinours & thei that byleue in them ben excommynied & accursed of god and of holy chyrche. And as ydolatres & cursyd crysten men. they attrybute to the deuyl and to mankynde thonour and the sayth that they owe to god. ¶ Ther ben somme that ben sorcerers of herbes. of wordes. and other thynges/ And also ther ben somme that make wrytynges and bryeuettes full of crolles and other wrytynges. And sayen that alle they that bere suche bruettys on them may not perysshe in fyre: ne in water: ne in other perylous place: And ther ben also cōme bruettis and wrytynges whyche they doo bynde vpon certeyn persones for to hele them of somme sekenesses and maladyes: And for admonycyon. ne for prdycacyon. ne for excōmynycacyon that may be doo to them they wyl not leue it: Alle they that make suche thynges / or doo make it. or bere it. or do it to be born/ And haue trust and affyaunce therin. And they that selle it. gyue or lene it synnen ryght greuously. But yf they be symple people and so ignorannt of symplesse / that by Ignorannce they be excused. the whyche thyng excuse not them yf they be sufficyentely warned and taught. ¶ We saie not that yf ony gadre herbes medycynal in sayeng the credo or the pater noster that it be dedely synne. But that they doo other thynges and sorceryes. ¶ Ther ben somme that byleue that they haue their destyne after the cours of the sterres / The whyche thyng is false and cruel errour. For seint Gregorye sayth that no good crysten ought to byleue that thei haue ony other destynee: but that onely god whyche hath gyuen to them the lyf be plesed wyth. it yf were trouth saith seynt Gregorye that the sterres were our destynee: we shold be subgettes to the sterres: whyche is a fals errour to byleue. For the sterres be made for to serue vs. And not we for the sterres when Jacob the holy patryarke shold yssue out of his moders ¶ wombe. he hyld

Ep.

lyke the plante of the fote of his brother Esau. For hym behoued to ysiue fyrst. And bothe were born at ones to gydre out of of one wombe in one houre neuertheles the lyf of that one was not lyke to that other/ For Jacob was welbyloued of god. an holy man and of good lyf: But Esau was other. Then hystoryes anfueren and sayen in thys maner that in the space that one shold pryche a poynt the constellacion of the sterres chaunge and torne. But seint gregory saith that the natyuyte of the chylde is so grete. that yf it torne and chaunge in the space of a poynt lyke as they saye. that the child hath as many malyces vpon hym/as he hath membres on hym: It is redde of one that was a moche grete clerke whyche was deceyued by grete errour. For he affermed certainly that he whyche was predestynate to be saued: that he muste nedes by necessyte be saued: And yf he were predestynat to be dampned/ that he muste nedes by necessyte be dampned/ And therfore he abandonned and gaf hym self to too many grete synnes. It happed that he becam greuously seke. And sente for to seche a Physycyan and prayed hym that he wold doo hys deuoyr to hele hym. And the physycyen whyche was well expert in medycynes/ and was a goode Theologyen. And knewe well hys errour sayd to hym. ¶ Syre yf ye ought to deye of thys maladye I may in noo wyse helpe you. For I sholde thenne lese my peyne. And yf ye shal be wol and guaryssyd ye shal be wel heled wythout me. And the clerke answered. Syre how saye ye soo/ I knowe certeynly. but yf I haue remedye for my sekenes. that I shal shortly deye. And the physycien thenne answered to hym. Syre yf ye byleue that by the vertu of medycyne your lyf may be lengthed/ wherfore byleue ye not that penaunce may lengthe the lyf of our soules. Thēne the clerke thought in the vertu of the wordes of the valyaunt phisicien and

Eyā

¶ theologyen. and said to hym

Set & take here that two hens fro thon ye be physicyen of lowlis
For by the medecyne of your tongue our lord hath delyuerd
me of grete erroun. Byleue therme stedfastly in god of whom
all good cometh: and haue no faith ne truste in these cursd dry-
nours and sorcerers. For yf ye consydere well hys bounte and
hys grace ye shal doubte purple and loue hym

Of louyng god and Charite the iij chapitre

Faith without charyte is ded as sayth holy scripture cha
rite is as a doctour named prosper saith whiche speketh
of the lyf contemplatyf. charyte saith he is the ende of all the co
mandementis celestial. ferth of synne. ful of vyctories. the armes
of holy thoughtes. cause of good mentes the rewarde of them
that be parfyght. wythout the whiche neuer creature pleseth god
ne neuer shal playse him. charite is ful of fruit to them that be
penytent ioyous in them that perseuern in all good. victory-
ous in good-merites. werker in all good cristen men & in who
me euery good creature lyueth/ And the said doctour sayth yf
we loue wel god in all our hert: ther shal neuer be in vs ony
poynt of dely for to synne. And seynt Austyn sayth: doo as mo
che as thou wylt soo that charite be in the. charyte is to loue god
of whyche scripture saith. thou shall loue god wyth all thy her
te with alle thy mynde: and with all thy strengthe. We ought
to loue god for hym self by cause of his myght. of his sapience
and of hys bounte. and for cause of hys benefytes: for vs whi
che were nothyng he hath made and fourmed to hys ymage
and to his semblance & hath redemed vs fro the handes of the
feende of helle and hath made vs his children and heyres of his
royame of heuen/ yf we loue hym. And verayly he is well hap
py that remembreth ofte the graces and benefaites of god with
goode herte / For thys remembraunce planteth in hys herte.
and setteth the loue and charite of god. And thys charyte of lo
ue putteth him and ioyneth his herte to god & effaceth and ta
keth away the loue fro thynges of the world ¶ An Example

Eeii

It is redde that a good nonne demanded of a religyous man whether was better charite or humylite. the religyous man answerd to her & said that charite is fair: & humilite more fayre charite is the fontayne of god & the rote of alle vertues / and that is shewyd in euery persone by many maners of whiche we shall speke of foure onely. Fyrst whan the persone loueth god and aboue all thyng/ And he be wel ware that he angre hym not. And kepe hys commandementis.

¶ For comfort in all tribulacions ¶ Capitulo/ iiij

SEcondly charite sheweth . whan the persone for the loue of god taketh a worth & in pacience alle anguyssh perylls & tribulacõns that comen to hym. or that ben doon to hym. For comynly to them that he wyl saue & drawe to his partye. he sendeth or suffreth to come tribulacions for to withdrawe them fro synne yf they be synnars For many sholde duelle stylle in theyr synnes/ yf tribulacion or greuences camen to them not for ther be thre thynges that purgen synne. that is to wete/ Effusyon of teres/ digne & worthy prayer. & to suffre tribulacõn & maladie we rede in the lif of faders. that ther was
Exã a relygious man whyche all his daies he hadde grete maladie & langour. It happed that one yere he had noo sekenesse. wherof he was mocke abasshid & sory. & wepte gruoully and said to our lord ihesu cryst. lord god thou hast forgoten me & lafte me by cause thou sendest not to me this yere cõme maladye & sekenesse. Thus sendeth god somme tribulacõn to his creatures for to take away theyr herte fro the loue of this wrtched world. to thende that they sette all theyr mynde & entente in him For many sholde forgete or lytyl sholde thynke in god yf tribulacõn cam not to them for to tẽpte them or for to preue them for
Exã n tribulacõn god proueth the pacyẽce & the vertu of the persone Itẽ for to doo penaũce for theyr sines & their offenses Also we rede in the lyf of seynt gregorye that . whan traian the mpe

wur of Rome was dede seynt gregorye wepte in prayng our lord ihū cryst for his soule for the good iugement that he had doon in hys lyf. how wel that he was a paynem & anone god sente to hym an āgel whiche sayd to him/ that by cause of his prayer god had remised & sente agayn his soule in his bodi to thende that he shold be baptised. & after our swete sauyour sente to seynt gregorye that he shold chese of ij thinges by cause he had prayd for the paynem. that is to wyte whether he wold be ij. dayes in purgatory after his deth. or that he wold haue alle the dayes of his lyf dyuerse sekenesses & maladies. & yet sayd he to hym also that he shold be wēl ware & kepe hym well. that he neuer shold praye for ony that were dampned. seint gregorye loued better & had lieuer to be seke alle the dayes of his lyf. than to be ij dayes in purgatori after his deth/ For the fyre of this world ys but a bayne. to the regard of the fyre of purgatory. Itē for tencrece their glorye in heuen/ for to them that shal be saued god our lord shal torne alle the tribulacōns that they haue suffred in this world in to glorye & ioye in heuen. yf they suffre them paciētly. & by these said causes it appiereth that god sheweth grete signe of loue & of saluacion: & therfore Job whiche was the most pacient man of the world & the most ryche. the whiche lost all that he had: & tempested of his .x. childrē And was in suche wise charged of ordure of wormes. & of vermyne. that he laye on a dunghyll / & he neuer said an euyll word but blyssyd all way our lord & rendred to him & gaaf to hym thankynges of alle that he suffryd. For the holy scripture sayth that alle they that our lord loueth he correcteth and suffreth them to be beten and tormented. And that is a sygne that they ben in the remembraunce of our lord. And that he loueth them / We rede that seynt ambrose wold neuer abide ne reste in the house of a riche man by cause that he said to him that alle his besoygnes and thynges camen to hym at his plaisyr without tribulacion. & soone after whan he was departed out of the hous of the riche man. the riche man & all his richesses

lonken doun in to therthe. ¶ Thenne said seint Ambrose Well happy ben they that god vysyteth in theyr lyf by somme tribulacion to thende that he punysshe them not ouerlore and hard at thēde/ For it behoueth as said seynt poule that the creature entre in to heuene by many greuous tribulacions. thou seest wel that the coupe of gold suffreth many a stroke of the hamer. to fore it be sette atte table of the kyng Kyght loo it byhoueth the to suffre to fore that thou mayst come in to the companye of god Jhesu crist. For the doctours sayen that it byhoueth that euery man be also pure & clene fro alle synne at the entre of heuen. as he was atte houre that he was baptysed. Alas how byhoueth it vs for to suffre to fore that we be digne or worthy to entre there For the holy scrypture sayth. that we may not passe one day wythout to synne. And lytyl thynke we theron but we thynke well to haue alle our eases and playes. knowe ye that who that shall haue most payne & trybulacyō in this world. so moche more shal he be happy in heuene: yf he suffre it paciently for the loue of our lord Jhesu crist. For seynt Jerome sayth that it is a thyng impossyble. that a man may haue in thys world and in that other glorye and selycyte. And therfore thappostles enioyed them of the tribulacions that the iewys dyde to them. ¶ And saynt poul sayth We appostles haue hungre and thurste and ben naked. betin: blamed and cursed. And we haue noo manere reste. But labours wyth our handes. & suffre reproches & tribulacions and ben chyden and mocked as shep that shall be slain/ And neuertheles we blysse them that curse & doon euyl to vs/ & praye for oure malfactours & euyl doers/ & suffren gladly alle for the loue of our lord Jhesu crist/ vnto his apostles & his holy saynts martres lefte our lord so many tribulacōns that atte laste somewere stoned & other behyded. wolfed. & slayn. & many suffred other hard tormēts & martirdōs. thēne ought not we to merueylle ne be abas

¶ Whid of

the harmes paines. ne of the tribulacions that we haue: who that wold take hede and vnderstonde these thynges a fore said wiche is good and the euyll. the helthe and the maladye the pouerte and the rychesse. the lyf and the deth. he shold wel knowe that alle cometh of god and of hys suffraunce lyke as scripture sayth. And that by hym ben made and ordeyned alle thynges except synne/ Item he is paffythly good. For he suffreth no thyng to be made ne to happē without cause. Wherfore yf a man remembryd hym well he shold alleway loue god and serue hym And alle tribulacions suffre pacyently for the loue of god

Of the dyuerse and derke Jugemens of god Capto vi

We rede of an heremite whiche moche meruaylled of the dyuers and obscure iugemēts of our lord ihū crist and by temptacion of the fende he sayd in his herte that his iugemētis were not iuste. For god suffred the good men to haue many tribulacions. and the euyl people many good thynges: and god sente to hym an angel in fourme of a man whiche sayde to hym in this manere/ Come and goo with me: for god hath Era
sente me to the. For to lede the in dyuerse places: to shende that I shold shewe to the of hys dyuerse and obscure iugementis: he ledde hym first in to the hous of a good man/ the whyche seruyed them benygnly. and made to them right goode chere. and helde them wel at theyr ease On the morn erly the angel robbed hys good hooste of a fayre cuppe. whyche cuppe he loued merueyloully. Thenne the hermyte was moche angry and thought he was not lēt two god: the nyght after they were lodged with an euil hoost whiche made to them right euyl chere. & couped euyll & had right euyl beddyng: & in the mornyng the āgel gaaf to the euyl hooste the cuppe that he had stolen two the good hoost the nyght before. & when the hermite sawe that he had euyl sulpecōn vpon thangel. the iij night they were lodged with a good

hoste whiche lodged them wel and made them well at theyr ease. And on the morn he delyuerd to them hys seruaūt for to shewe to them the way by cause they shold not goo out of the waye. But whan they were on a brydge whereuer they shold passe. thangel threwe the seruaūt fro the brydge into the water and ther was drowned: thēne thermyte was moche abasshed and gretely enangred: And the fourth nyght they were lodged with a ryght valyant and good hoste/a man of grete honour & of ryght good lyf. whiche made to them ryght grete chere & made hem wel at ease. and lodged them ryght wel: but he had a lytyl yong chyld whyche cryed not of alle the nyght to crye & to braye in suche wyse that they myght not slepe. Thenne thangel awoke and went and slewe the chylde. And whan thermyte sawe that: he hadde wende that thangel had ben a deuyl. and wold haue departed from hym. sayre frend sayd thangel to thermyte. our lord hath sent me to the. for to shewe to the hys derke Jugementis to thende that thou knowe that he dooth nothīg without good cause/I telle the that I toke the cuppe fro the good hoste. by cause that he loued it ouer curiously. And many tymes he thought on it whan he shold haue thought on godd/& therfore I haue take it away from hym for hys wele and haue gyuen it to this euyl hoste whiche receyued vs euyll. to thēde that of that he hath doon well/he hath hys reward in this world and shal nothyng haue in heuen. And also I haue throwē in to the water the seruaunt of that other hoste. For he had entrepryled in his herte. that on the morn he wold haue slayn his mayster. And thus I haue delyuerd our good hoste fro deth. & his seruaunt fro the dede of homycyde whyche was by purpos of euyll by cause he shold be the lasse pugnissed in this wrold. & our fourth hoste byfore that he had ony chylde dyde moche almesse and moche good and alle that he coude gete aboue hys lyuyng he gaaf to poure people for the loue of god but syth that hys sone was born. He hath withdrawe his hondes fro the

werkes of mercy. and hath kepte all for his sone. And by the comaundement of our lord I haue taken away the matere & the cause of his anarye. And haue sente the soule of the childe in to heuen whiche was innocent. And when therympte had herde all this/ he was delyuered of all the euyll tamptacyons that he had. & glorified god & hys obscure iugementis whiche ben as a grete sowolowe without bottome. lyke as sayth the prophete Thou whiche haste herde the iugementis of god put them in thyn herte: for to gyue to the example for to suffre wel. and to endure alle tribulacions and alle euyllys pacyently. For we haue also example that more and better auayleth & ought to moeue vs than the exāple whiche we haue sayd & that is of our lord Jhesu crist whiche fro his glorie of heuene descended in to the valeye of mysery that is in to this worlde after that he was born of the virgyne marye vnto the time that he was put on the tree of the crosse he had alle way pouerte. peyne. reproches. and tribulacyoos: And in thende suffred deth and ryght dolorouse passiō as thou shalt here now recyted wyth the helpe of hym. whiche gyue vs grace amen/

¶ Of the passyon of our lord. Capitulo vj

NOw late vs behol de by pitie. how the sone of god wold suffre for vs. how wel that we may not wryte all. Nevertheles some thyng we shal be holde to thende that we may loue hym the better & for

to moeue our hertes to him the/better/our lord whan the hour of his passyon approched he yssued out with hys dyscyples to the mount of olyuete in to a gardeyn. where he went oftymes for to praye. And there he sayd to hys dyscyples / that he was hevy and sorowfull vnto the deth/And he withdrewe hym a lytill fro hys dilcyples. And put hym self to prayer / And to hym that was very god and man/and knewe all thyng that was to come to whom was presented & sette to fore hys eyen in a moment all that whyche he shold suffre. and incontynent after hys humanyte. and after his flessh. he had therof so grete an horrour that he sweette for anguyssh water and blood whi che dropped doun to therthe out of all his body. and ther apered to hym an Aungel fro heuen whyche conforted hym. O herte deuoute behold the kyng of glorie Whyche is ioye: and solace to angellis of heuen. the whyche for to gyue to the ioye & lyf with out deth: is sorowfull & anguysshous vnto the deth. he that hath made the angellis is conforted of an angel/Merueylle the no= thyng yf he whiche is god hadde at hys deth drede and anguis sshe as a man. For he toke in thinmanyte alle the defaultes & maladeis that a man may haue except synne and ignorannce he synned neuer/and also knewe alle thyng. Ryght soone af= ter cam the traytour Judas that hadde solde hym. With a gre te companye of euyl peple whiche camen in the nyght wyth lanternes in armes for to take hym. And the blyssyd Jhesus fledde not. but came to them: And how well that he knewe wel what they demaunded. yet he said to them. whom seche ye. they answered to hym. We seche Jhesus of nazareth. and he said to them/I am he. for to withdrawe them fro theyr wickednes And to thende that they shold knowe hys puyssaunce. anon as he had said I am he. they fyl doun backward to therthe. yet af= ter thys Jhesu crysst sayd to them/whome seche ye. They answ= erd to hym Jhesus of nazareth: I haue sayd that I am he/ yf ye seche me. late my dyscyples goo. and doo ye to them nos

hartne. Here ought to be noted. how we gaaf example to them that haue subiettes vnder them how they ought to loue: kepe/ and deffende them. And by cause sayntt James the lasse re-sembled of vysage to our lord. the false Judas was a feride that they shold haue sayled to haue taken our lord. And ther-fore he salued our lord sayeng and callyng hym sir aby that is to saye Mayster. & kyssed hym on the mouth with hys mouth enuenimed Alas that ther be many in these dayes that kyssen hym and receyuen in sygne of deuocyon and of loue. whi-che ben false and traittres vnto hym for theyr synne and euyll ypocrysye. And anone as the euyl and false Judas had kyssyd on hys swete mouth he was taken on alle sydes and sealed and they bonde hys bondes as a theef. and brought hym in to the hous of the prynce of prestes of Jewes. ¶ And passed forth alle that nyght in moynge despyte and Iniuryes to the swete lombe whyche sayd not one worde. for ony thyng that they dyde to hym / And thenne lefte hym alle hys disciples: And fledde from hym sauf sayntt Johan theuangelyste and sayntt petre: whiche folowed a ferre as they that were nosse tre-west and that moost loued hym. whan the swete debonayre lombe Jhesus was in theyr bondes / they couerd hys face: and gaaf hym grete buffetes and strokes on his hede. and sayd to hym in despyte that he shold rede and prophecye who had sme-ten hym in hys glorioule face and on hys hede Thenne after thys the felon Jewes soule and stynkyng spytte vylaynsly in hys fayre vysage. And brought falle wytnesses ayenst hym. And in alle the maneres they myght: they dyde to hym despy-te and confusyon. ¶ O deuoute persone consydere and be-holde. that it is a grete despyte to spytte in the face of a knight And yet more grete in the vysage of an Erle or of a duke. but it shold be ouer grete despite to spytte in the vysage of a kynge O lord god. O what confusyon was it to spytte with the

thynkynge mouthes ōf to felon Jewēs in the face of the kyng of glorye. And the swete Jhesus suffred alle benygnely. And hys bounte receyued alle theyr sylthes and ordures in hys swete vysage without tornyng hyther or thyder/lyke as he sayth by hys prophete. I haue not torned away my face fro them that lothed me and bespytte me And certaynly a creature may not dygnely ne worthely remembre ne recounte thys confusion: O ryght swete Jhesus what suffredest thou for vs: forthis suffyled not to the felon Jewes. but on the morn erly they ledde the as a theef. & presented the to pylate/lyke as a man woz thy to deye. and requyred and cryed wyth hyē crye for to put the ryght swete Jhesu to deth and to be crucyfyed. ¶ O lord god how well that the Juge was euyll and cruell. Neuerthe les he said to them/that he fonde in the no cause of deth and certes he sayd very trouthe. but thou woldest paye the scotte: whyche thou haddest not tore wed. O deuoute soule. yf thou haddest seen that tyme thy maker. thy brother/thy fader. thy frende. the ryght swete Jhesu cryst thy souerayn Juge and the kyng of glorye. stondynge to fore the Juge without reuerence and wit hout honour. that lyke as a sheep to fore the shetar spake not a worde. but held hym alle stylle wythout answere. ayenst many crymes and falsenes that the felon Jewes leyde on hym wrongfully and purposed ayenst hym / And requyreden that Barabas: whyche that for ombycyde and for theefte was put in prylon shold be delyuerd ¶ And he whyche was pure and Innocent whyche neuer dyde synne. sholde be put to deth. There thou myghtest haue herde how cruelly they cryed to the Juge. ¶ Take hym take hym. and crucyfye hym. lyke as they had abhomynacyon to see hym/ And as they myght not beholde hym I trow that thou sholdest not haue kept the fro wepyng. And therfore eleryeth saynt Aultyn sayenge. ¶ O glorye of Angellys. & obprobrye of men/that is to saye he why ithe

is glorye of angellys. is bycomen repreef and illusyon of men
Thenne whan Pylate sawe that he myght not appeale them
he made the swete Jhesus to be despoylled and bounde to a stok
or a pyller. and hys tendre vyrgynall flesshly to be cruelly beten.
and tormented so mocke that the precyous blood ranne doune
by grete habundaunce alle a longe hys backe and precyous
sydes. whyche had not deserued it. After pilate brought hym
and shewed hym alle naked to the felon Jewes alle hys body
full of woūdes and blood. And for to knowe yf thys had
suffysed to them. he sayd to them. loo see the man. lyke as he
wold haue moeued them to pyte for to see hym so vylainsly be
ten. For naturelly. a man ought to haue pyte of a man so wo
unded and beten. but the fals traitres and euyll Jewes myght
nothyng be appeased. tyll that he had Judged hym to deth &
delyuered hym: O deuoute persone opene the eyen of thyn hert
and see the kynge of Angellis whyche is Juge of the lyuynge
and dede. and that alle the world shal Judge. whyche of a iud
ge and a man mortal is Judged to deth so vylaynously. as
to be crucyfyed. whyche thenne was the moost hatd deth. the
most foule. and the most shamefullest that myght be. For the
theues were put to deth by the same deth. See howe vylaynsly
the felons Jewes despoylleden the swete lambe Jhesus of hys
robe or garnementis / And clad hym with a robe of purpre.
And sette vpon hys hede a crowne of thornes sharp and pryc-
kynge so that hys precyous blood ran doun ouer hys fayre vy
sage. and in his ryght hond they put a staf. in sygne of a scep-
tre royall. and knelid byfore hym by grete derysion. and sayeng
Jsalue the kyng of Jewes. And so sayenge spytte in his
face. And smote hys precyous hede wyth staues that they helde
O lord god man remembre the that thou art he that berest
semblaunce and ymage of the kynge dyuyne: and neuerthe-
les replenellyd of confusion. Thys is the kynge and the
god whyche is reproued and spytte as a meselle. and the moost

desolate of alle the Jewes: by whom thou art delyuered fro con
fusion perdurable. and hath saued the fro the wounde of pryde
whan the felon Jewes were fylled of suche vylanyes and of
doyng suche despytes to this swete lambe/ whiche opened not
hys swete mouth ayenst them. they cladde hym agayn wyth
his robe. And leyd vpon hys sholdres the crosse and ladde him
to the mount of Caluarye for to be crucyfyed wyth .ij/ theues
for to put hym to more shame and confusion/ Ther was the
kyng of angellys despoylyd alle naked to fore alle the people
couerd onely wyth an olde sudarye aboute hys raynes And
some sayen that it was a pyece of the mantel of hys swe
te moder thenne kyng sorowfull whyche was present: why
che cutted it of for to couere hym. And it may wel be byleued.
For in suche places as the crucyfyeng of our lord is paynted
by the honde of a good mayster. that the mantel of our ladye
and the cloth that is about the raynes of our lord ought to be of
one colour. ¶ Thenne was the kynge of alle the world thro
wen on the crosse cruelly. and so drawen and stratched in ma
nere of an hyde: that a man myght lyghtly acounte and rehe
ne alle the bones of hys body. Acordyng to the holy scrypture:
¶ There were hys holy hondes whyche by theyr attouchyng
had heled but late tofore the meseles. the blynde/ men / And
other seek men perced of grete sharpe nayles. ¶ And the swe
ete feet whyche had so ferre goo and trauaylled for the helthe
of alle mankynde. & after was enhaūced on hye on the crosse
now remembre thou deuoute creature in thyn herte how whā
the blessyd bodyof our sauyour thū cryst was leyed on the crosse
how the felons iewes. nayled hys ryght honde wyth a grete
nayle so fast to the crosse that no droppe of blod yssued out. but
aboute the wounde the blod withinforth began to swelle & we
xed ble we and bloo al about the nayle. And that other arme
wyth alle the body shranke and drewe to that hond / ¶ And
whā they shold haue naylled the lyfte hand it was so shron

hen that it wold not reche to the place where they had ordeined it to be nayled by a grete dele/ And thēne by force they drewe it wyth cordes to the place and there nayled it to the crosse so faste that no blode myght yssue out /Thenne ye may wel vnderstande that alle the body and hys legges shronken so moche vp that hys feet myght not come to the place of the place alygned where they shold be nayled/wherfore wyth grete vyolence and strengthe they drewe doun hys legges and feet to the place where as they nayled them wyth grete strengthe so soore & so faste that no droppe of blood yet yssued out neyther of hondes ne of feet/But thou sholdest haue seen the hondes and feet so nayled/swollen and black of the blood whyche myght not yssue. ¶Now thynke dere creature and sele in thyn herte yf thou myghtest suffre thanguysshe that our lord suffred for the whan hys precyous body was lyfte vp and hanged on the crosse. And the crosse fylle doun in the sokette of the mortays: Thou oughtest well to byleue that whan hys holy body whyche was heuy and pesaunt began to hange and the crosse fylle in to the mortays: that it bihoued by force the woundes of hys feet and hys hondes to breste and opene. ¶For the weyght of the body drewe doun hys armes. And the nayles helden fast for they were grete and strong in suche wyse that they opened the woundes / and the blood cam renninge doun habundauntly. And yet more in the sayd fallynge doun of the crosse wyth the body in to the mortays the synewys and vaynes of hys swete bleſſyd body alle to broken. ¶O thou synnar man or woman byholde and see in thys myrrour of pacyence and lerne to suffre. For in alle thyse greuous tormentes that the swete Jhū crist suffryd for the he opened neuer hys mouth. ne made noo complaynte. ne excusacion. ne menalles: ne cursynges ayenst the felons Jewes and tormentours. but spredde vpon hys enemyes wordes of merueyllous blessynges whyche neuer tofore had ben herde. For he prayd for them

to his fader/and said in this maner. Fader pardoue them for they knowe not what they doo. And by the vertue of this holy wordes and prayer were afterward many conuerted to our lord Jhesu Crysto and were redemed and washen of the precyous blood that he had shedde. And as seynt Austyn sayth opene thyn eyen of thyn herte/and beholde the swete Jhesu crist For from the plante of the fret vnto the hyest of hys hed was on hym noo place: but it was wounded and couerd with blood. beholde thenne the dyspocion of hys body. he had his armes spredde and stratched a brode for tenbrace the. he had hys glorious hede bowed and enclined for to kysse the. he had hys fete fast naylled for to abyde with the. and in alle thy werkes and temptacions seke him there. For thou shal fynde hym there on the crosse. Whan the houre of hys dolorouse deth approched he beheld his swete moder. whyche was in so grete anguysh and torment that no herte may thinke it. For alle thanguysshes Iniuries: vylonnies. and the despytes that he suffred in dyuerses partyes of his body. the ryght swete and sowuful moder bare in her herte. by whiche she was more than a martyr. lyke as saint Austyn sayth. For she suffred as moche or more in her herte/as the martyres suffreden in theyr bodyes ¶ And it grieued as moche or more to the swete Jhesu Crist thanguisshe of hys swete moder whome he sawe to sore hym. as dyde the payne and harme that he suffred in his body: And beheld her benygnely and saide to her swetely. Woman. loo there thy sone sayd he of saynt Johan thruangelyste whyche was present in heuynesse/And in grete sowe of herte / And after saide to saint Johan. loo there thy moder. Now thynke what anguisshe thenne she felte in her herte. Whan she herde the swete wys of her dere sone whyche thenne was on dyenge. sayenge that she shold receyue in stede of suche a sone hys newewe / and for the maker the creature. Whan the houre of none approched. he demaūded drinke & said J thurste. O swete Jhesus. ¶ This

sayd saynt bernard Wherfore playnest the of thyrste. and spekest
nothyng of thyn other tormentes/of Whyche thy body is so gre
uously tormented/Certes lord thys thyrste is nothing but of
our helthe Wherfore thou hast so grete thurst and so grete desire
that thou deydest for the talente therof cruelly: After one raught
to hym for to drinke a sponge of galle meddelyd wyth vynay
gre: And whan the blessyd kynge of glorye had ben on the cros
se thespace of thre houres. the sonne withdrewe her light and
clerenes. And the derkenes was vpon the vnyuersal erthe and
Jhūs crist sayth Wyhta lowe wys. Jt is fynyssyd & after cri
ed with an hye wys: to thende that he myght be herde a ferre
by cause none shold excuse hym: Fader J yelde and rendre
my spyryte in to thy hondes. Thennne they that were comen
to the syght. retorned betyng theyr brestes for the tokenes that
they sawe: And Centurio whan he sawe thys. gaaf glorye
to god and sayd. verayly thys man was the sone of god. Be-
hylde now deuoute persone hym whyche is the lyghte and cle
renes of heuen Joye and glorye of alle the sayntes and is the
most fayre of alle the sones of men. See hym hanged and de-
ed on the crosse as a theef lothed and blamed for our loue. and
yf thou haue ony pyte or Swetnes wepe tendrely. be thou no-
more harde than the elementes/And the thynges insensible as
the sonne whyche withdrewe hys light and clerenes / And
certayn yf thou be very frende of hym. that so derely hath re de-
med the. thou oughtest also to leue alle the clernes of thys wo
rld. the vayne glorie: and the folisshe Joye of delyces/ And to
flee the Joyouse worldly companyes. ¶ And thou ough-
test to crucyfye thyn hert by penaunces wyth thy lord and thy
frende Jhesu crist. The stones clefte. the erthe trembled. And
monumentes opened. ¶ Thou oughtest also cleue thy her
te by contrycyon. and by compassion tremble alle for drede.
And opene thy herte by teres of deuocyon ¶ For these
thre maneres of teres oughtest thou to haue. ¶ Yf

thou be the frende of god. that is to wete of contricion & com-
passion/and of deuocion. For the thre causes of hys deth.
¶ The fyrst cam of vs whan the swete Jhesu cryst deyde for
vs synners. as sayth thapostle. And awos for our Justyficac-
on. And therfore we oughte moche to wayle and wepe bit-
terly teres of contrycion for our synnes. whyche ben cause of
the deth of Jhesu crist. and of our dampnacion yf god had
not had mercy on vs/ ¶ The seconde cause of hys deth as
touchyng his partye was for the loue that he had to vs. lyke
as sayth saint John in thapocalyps. he hath loued vs sayd he.
and hath wesshen our synnes in hys blood And by cause that
he deyde for our loue we ought without ceasynge wepe teres
of deuocyon. After thys by cause he deyde of a deth so shamefull
he brynge our brother after thumanyte. and our fader after
the dygnyte /we ought to wepe teres of pyte and of compas-
sion. he shold be ryght vnnaturel that shold see hys fader and
hys brother deye wrongfully of a vylanous deth. But yf he
had shewed compassion/ And teres for the consideracion of the
paynes. of the tormētis. and of thanguyshes that our swete
lord and trewe frende suffred for vs we ought to despyse alle
worldly delices. And by the consideracion of the pouertes that
he suffred alle his lyf for vs. and how he deyed poure and na-
ked. For he had not so moche as he myght recline to his glo-
rious hede. we ought to haue in grete despyte alle the richesses
of the world. ¶ After that the swete Jhesus Crist was de-
de. the Jewes dyde to hym grete cruelte. ¶ For they dyde
two perce hys precyous syde. with a spere to thende that thou
mightest more lightly entre vnto his herte. Entre thenne in to
this precious side by grete desir and by deuoute loue not by ypo
crisie. and in all thy tribulacions and aduersites haue thy re-
cours ther. & haue in minde that the wounde is litil wherso
re thou maist not entre. yf thou be not litil by humylyte and po-
uerte of herte: for the proud and riche men be ouer grete & ouer
moche charged wherfore they may not entre: after these thinges

the precyous body was taken doun fro the crosse. And put in to the sepulcre. and deuoutly anoynted wyth precyous oynement And wrapped in a fayre sudarye and clene. Now take hede that thou haue in thy memorye thys blessyd passyon: And thynke often on alle the thynges that the swete Jhesu cryst wold suffre for to moeue the to swete teres. And to deuoute loue and compassyon. Also to very penaunce. and pacience And whan the swete Jhesu Cryst was dede. He descended in to one of the partyes of helle for to delyure hys frendes: ¶ And the thyrde day aroos fro deth to lyf. And by fourty dayes folowyng he shewed hym to hys dyscyples and frendes in therthe ¶ And after on the day of hys Ascencyon he styed vp in to heuene: And on the day of pentecoste. whyche is called whytsonday he sente the holy ghoost vpon hys dyscyples / And alle this dyde he for vs. For he hath gyuen to vs hope and we ought to byleue that he shal ryse vs fro deth to lyf. ¶ And he shal make vs to stye vp in to heuen wyth hym yf we take on vs the peyne to ryse fro deth of synne to the lyf of grace. And also that we mounte alleway to heuen especyally by holy desyres and deuoute meditacyons and that our herte be sette alle in hym · and redy to receyue the holy ghoost. And thys we besechе hym to graunte to vs by the prayers of hys swete moder. and by the merytes of hys holy passyon. the whiche be alleway enwoted in our hertes amen. ¶ Now hast thou herd recyted som what of the paynes and tribulacyons that the swete Jhesu cryst hath suffred not for hym self. But for the / For as saynt peter saith he dyde neuer synne: Thēne oughtest thou wel to suffre pacyently alle tribulacions and aduersitees that may come to the. And thou oughtest to bileue stedfastli that thou suffrest moche lasse than thou hast deserued. And certes thi grief shal be aswaged yf thou thus thynke welle. And thou shalt be wel reconforted on the swete ihū

¶ criste whiche so moche hath loued the

that he hath made the to drynke of hys chalyce that is to saye that he hath made the suffre wyth hym. peynes greuances and tribulacions /

Of the vertu and dignite of the crosse. Capitulo vij

The blessyd crosse on whyche was crucyfyed our lord ihu as some saye was of iiij trees. that is to wete of palme/of Cedre. of Cypres. and of Olyue/ And of eche of them ther was a pece. that is to wete. the siege or sohette vnder the piete ryght vp. the pyece that wente thwart. and the table abue in the whiche Pilate wrote these iiij wordes/in gruk. in hebrew: and in latyn/lo these ben the iiij wordes. Jhūs. nazarenus rex iudeorum That is to saye iheſus of nazareth kyng of Jewes/Origene sayth that the crosse is of so grete vertue that who that saythfully haue it in hys remembraunce: neuer shal ony lecherye haue dompnacyon in hym ne noo malyce of synne may preuayle in him. but allone as one hath remembraunce therof alle the companye of synne and remorse of synne fleeth fro hym.

Example of lechery

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It is sayd in the vertu of the crosse / that tofore that seint Cypryan was Cryſten / he was a mayſter in arte magyke and in nygromancye. And he was a noble man and ryche and loued so moche saynt Juſtyne virgine that he myght not slepe ne reſte/e came to sait iuſtine & promiſed to hermany grete yeftes to thende that she shold conſente to be his wyfe Cipryan seing that he might haue not his entent & deſire dide doo calle a deuil· & comanded him that he shold goo to her for to enbrace her in the loue of him. the deuille wente thider in the ſemblaunce of his nourriſſe for to entreate her to doo the cōmaūdemēt of cipryan/but anone as she sit her self so enbraced she signed & bleſſyd her wyth the signe of the crosse and anone the deuyl

departed fro her .and retorned to Cypryen alle aſhamed and ſaid to hym that he myght not haue her.& thenne Cypryan cal led another more foul & horrible deuyl and ſent hym to her.but he dyde alſo lytyl as that other. This deuyl was in the lyknes of her ſuſter/ Thirdly cyprian called an other deuyl & he wente in lyknes of her moder.& began ſtrongly to wepe to fore her.& ſaid to her .O fayre doughter how cruelly ſhalt thou be tormen ted yf thou doo not the wyll.and deſyre of thys noble man:and thys deuyll was the mayſter of alle other/ And for the more to moeue her.he ſhewed to her her breſtes .of whyche he ſayde he had gyuen her to ſouke .¶ Thenne the mayde almoſt conſen ted .but anone ſhe bleſſyd with her the ſygne of the holy croſſe And the deuyl wente away alle confuſed to Cypryen & was conſtrayned to ſaye the trouthe and ſayd to hym / that by the vertu of the holy croſſe . the mayde had vaynquyſſhed hym whan Cypryan herde thys he ſayd. I renounce the and alle thy werkes . And beleue in hym of whom the holy croſſe hath ſo moche ſtrengthe . ¶ Thenne the deuyll was angry.and wende to haue taken hym for to tormente . But he ſygned hym wyth the ſygne of the holy croſſe and ſo eſcaped fro hym And wente forthwyth and knelyd doun at the feet of Juſty ne the virgyne/and cryed her mercy: And after he dyde doo bap tyſe hym.& ledde after ſoo holy a lyf . that by the crowne of martyrdoom he regneth wyth our lord perdurably : ¶ An Exāple Example Seynt Gregorye recounteth in hys dyalogue that a nonne entred on a tyme in to a gardyn/and ſawe a fayre lettuſe.of whiche ſhe had an appetyte to ete.and gadred it and ete it wythout to bleſſe it or to make the ſygne of the croſſe there on and anone ſhe was taken of a deuyl whiche entred in to her And anone ſhe fylle to therthe / An holy man named Aquyne came haſtely to her. And coniured her And anone the deuyl be gan to crye and ſaye. What haue I doon to the. I ſatte vpon thys Lettuſe: ¶ And ſhe is comen and hath eten me:

And anone by the commaundement of the holy man & by the vertue of the sygne of the crosse. the deuyl wente hys way and lefte her: ¶ An Example. Item sayntt Gregorye recounteth in the same book of the bysshop of Fondes whyche was named Andrew whyche suffred that a nonne duellyd in hys hous. not haupnge wylle for to sinne with her but for to make clene hys hous: The deuyl is subtyll. whyche on a tyme putte the beaulte of her in the herte of the bysshop/in suche wyse that. in the nyght whan he was in hys bedde. thought to synne with her. wythout doynge the dede. Soone after as a Jewe wente towarde Rome. It happed that it was late. And sawe that he coude not fynde lodgys for to herbewe hym selfe: But entred in to a temple of Ydollys that was callyd the temple of Appollyn for to lye there alle that nyght / And how welle that he was not crysten. he doubted the euyll place. And was a ferde of the deuyllys/and blessyd hym wyth the sygne of the crosse. It happed that aboute mydnyght he awoke. and sawe a grete companye of deuylles and sawe in the myddys of them the maistre of alle the deuyllys. that satte demaunded of eche of the other fro whens they cam. and what they hadde doon. Thenne a deuyll cam forth and adowred him. whom the maistre demaūded fro whens comest thou. I com sayd he from a prouynce. in whiche I haue moeued many bataylles and troubles of the peple by whyche is moche blood shedde and am come hether for to telle it to the/And in how longe tyme hast thou doon thys I haue doon it sayd he in xxx. dayes. And the maister sayd to hym wherfore hast thou doo no more in so long tyme/and bad the other deuyllys to bete hym well: The secōd cam and sayd I haue be in the see where I haue reysed many tempestes and thondre by whyche I haue all to broken many shyppes. and drowned moche people. ¶ And he axed in how longe tyme he had doon it And he answered I haue doou it in one day: ¶ and anone he comaunded he shold be beten: by

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cause he had doo nombre in so longe tyme. After cam̄ another and sayd I haue ben in an hermytage by the space of fourty yere. ¶ And I haue doon so moche that I made a monke to falle in the synne of lecherye. but it hath ben with gre te peine / And whan the maister of the deuylys herd this. he a= woos out of his syege. and hyllyd hym and sette hys crowne on his hede and made hym to sytte by hym sayeng that he had doon a grete thyng and more than the other. After came ano= ther and said I haue put in grete temptacion Andrewe the bi shop of fondes of a stōne. and said that the day to fore he had brought hym so ferre that in blandyllyng her he had smeton heer vpon the back behynde. Thenne the maistre of the deuylis prayed hym that he shold accomplysshe that he had begonne. to thende that by the synne of the same bysshop. he myght haue the crowne of gretter victorye than alle the other deuylis By the se. ij. examples may one see how the deuyl hath grete ioie whā he may brynge a persone of the chyrche in to synne · After the maister of the deuylys commanded that they shold see and know We who was he that laye in the temple. whan the deuylys sa we thys ie we Wo hyche was marked with the sygne of the croi se: they fledde away alle cryeng. Acursed be he it is a vessel alle wyde & foul. But he is marked with the sygne of the crosse. And so fledde they alle and called hym a vessell wyde by cause he was not baptised: whan it was day the ie we awoos and wente to the bysshop. and recounted to hym alle the fayte And werke wherof he was abasshed. And anon made wyde hys hows the nonne: And alle the wymen that were aboute And after baptysed the Je we. Now thou hast herd that the ho ly crosse hath grete vertue vpon crysten men and other/ Saint lowys had a custome that whan he passyd ouer a brydge he sayd alway. ¶ Surrexit dominus de sepulcro. qui pro no= bis pependit in ligno ¶ And sayd yt the brydge be of stone I doubte not for to passe ouer. ¶ For the sepulcre of our

lord was of stone in whiche he was buryed/And yf the bryd ge be of tree or wode I fere not to palle it. For the crolle on whiche our lord Jhesu crist was crucyfyed. was of tree. And thus he palled all wey surely.

¶ Of iij pacyences in tribulacyon Capytulo viij

OF alle the tribulacyons and vylonnyes that thou suffrest ne will thou ne saye ne doo thou ony harme to other therfore how be it that thou haue sorow therof yet alle way render and yeue thankynges to god. Thys fyrst pacyence is good/but yf thou blysse god and yeue to hym thankynges as dyde Job/that is the second pacyence and is better than that other. And yf thou haue ioye and be glad of tribulacyon as it is sayd of thappostoles/that is the thyrde pacyence/ and that is beste. ¶ Example. It is sayd that whan Seneke the wyse phylosopher shold be maryed he took the werst woman & the most shrewe that coude be founde. It happed on a tyme that he cam from without home And hys wyf was aboue in a solyer. and he was vnthernethe. she began to chyde and despyse hym and saye to hym many vylonnyes. but he neuer answerd ony word. whan she sawe that he spack not agayn to hyr she poured a pot ful of foul water on hys hede. but for alle that he was not angry but sayd. I wyst wel that after thys thonder shold sone come rayne: & when hys frendes ayed hym wherfor he had taken so euyll a wyf whan that he well knewe her shrewdnes tofore. The cause is said he. that I myght lerne in my hows how I ought to be pacyent to other people. I wold it pleased to our lord god that alle the men that be maryed shold be so pacyent toward theyr wyues Ther be somme that wene to be wel pacyent and strong ayenst the fyre of tribulacion. by cause that ther is none that doo ne saye ayenst theyr will but somtyme whan they be a lytyl touched wyth the lyme of

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reprehencion or of correccion/or that they repurned and correc-
ted of theyr defaultes:or that ony doo or saye thynge that dis-
pleaseth them / anon they shewe what they be in the herte by
yr theyr proud and hard answeres. The clocke of the monesta-
wythout sownyng is mocke styll as longe as it is not tou-
ched But assone as one draweth the corde or ellis it be touched
ony thyng.anone it cryeth so lowde that it is herd ouer alle the
toun/ syghyt in lyke wyse toon many / For whan they be tou-
ched in word or in dede ayenst theyr wyll.anone they crye and
make noyse and be impacyent. ¶ Example a religious man
demaunded of hys abbot and sayd Fayre fader telle me what
I may doo that I may be saued/Thabbot answerd to hym/
yf thou may endure pacyently all that is doon to the in vylany
es and iniuryes wythout to answere ony thyng that is a grete
vertue aboue alle thynges.

¶ Of louyng hys neyghbour Capitulo ix Eph

THyrdely charyte sheweth hym in louyng his neygh-
bour of whiche the gospel saith thou shalt loue thy neigh
bour as thy self. that is to saye thou shalt loue and de-
re that he loue god and serue hym:and that he doo good wer-
kes by whyche he may come to heuen:as thou woldest thy self
Item that thou sholdest loue hym so wel . that thou haue so-
wv and pyte of hys synne/ and of hys harme and that thou
doo soo mocke for hym.as thou woldest that he dyde for the by
reason.as for to helpe hym and socoure hym in hys nede .and
to kepe hys good name and fame. And to lette hys scathe and
dommage/for taccorde hym to them that he hath discord
alle other thinges that thou mayst doo for hym. lyke as thou
woldest he shold doo for the. And by thy neghbour is vnderste
den alle maner of people nygh and ferre/ Frendes and also
enemyes:and alle other people

¶ Of louynge his enemyes Capytulo x

How ought̄est to loue thyn enemyes. and to wylle & delire. theyr amendement and theyr saluacion for the loue of god. whiche thynge he wylle and comandeth. ¶ Item for the grete wele and prouffyt that they doo· For yf thou be pacyent. they shall forge for the a crowne in paradys. and sauacion for thy soule: but they dāpne them selfe ouer hardly/ ¶ Example. We rede in the lyf of faders of an holy hermyte whiche at hys deth kylled right swetely the hondes of a theef
Exā and sayd/ ¶ These here ben the hondes that shal bere me to paradys/ For they haue ofte robbed me and haue takyn a way my lytyl substance ayenst my wylle: and whan I wold haue recowred them they bete me cruelly and I haue all suffred it pacyently/ And therfore they be the cause to brynge my soule to heuen: ¶ Item thow ought̄est to pardone and forgyue thyn enemyes wyth herte and mouth. alle wrath and malcotalent yf they requyre the. For whan thou sayest thy pater noster. dimitte nobis debita nostra. sicut et nos dimittimus debitoribus nostris Thou prayest to god that he pardone thy trespaces. as thou pardonest them that trespace to the. he promptly that he shalle forgyue the yf thou be confessed and repentaunt. but thy catayle thy domage thou shalt not forgyue but yf it playse the but thou mayst leuye: & leyle it yf it be raysonable wythout to hurte thy conscyence· Wel is trouthe that thou hast agaynst them a displaysaunce /and art angry with them for the harme that they haue doon to the. but thou shalt not wylle that ony harme come to them for to auenge the. ¶ But yf they make not amendes vnto the. and thou wolderst that they shold be constrained by ryght and reason that they may be amended and chastyled. that is noo synne/ But yf thou wolderst onely harme to them for hate for to auenge the. thenne thou synnest dedely Salamon sayth in hys prouerbes· take noo hede therto. for it shall not plese hym. and it shal mowe wel thaunge the wrath that

he hath in hym for the harme that he hath doon or sayd and hath leyd to the. ¶ Example. Saint gregorie recounteth in hys dyalogue. that by cause seynt benet was renomed of holy lyf. A preest whyche was named florentyn by cause that he had not so good renommee as he by cause he dyde the werkes For enuye he sente to him on a tyme a loof of bred enpoysonned in maner of a present of loue to thende that he shold be enpoisonned and so dye Seynt benet toke the loof and thanked hym. There was a rauen whyche was nyhe by and was accustomed to come to hym atte hour of dyner. to whom seynt benette gaf gladly mete vnto. And whan he came seynt benette sayd to hym. In the name of god I comãde the that thou bere thys loof of brede in to suche a place that neuer man fynde it/ The rauen toke it and bere it away. And in the space of iij hours after he returned to seint benet and he gaaf to hym mete as he was accustomed. whan the preste sawe that he myght not put him to deth. he thought atte leste that he wold make him to synne and so to deye spyrituelly and also the soules of hys dysciples by synne. For in a gardyn nyhe by the halle of seynt benet. Thys preest florentyn brought vij fayre maydens alle naked and made them there to daunce and synge long to thende that the dysciples of seynt benet myght see them and here hem and so to be tempted. whan seynt Benet sawe thys he doubted of his dysciples /and lefte the contre to thende that the preste shold haue nomore enuye at hym/ But god forgate not thenuye of the preest: For on a day as he satte in the sonne vnder hys hous. god made the hous to falle on hym. and so the preste was dede there vnder/ Saynt Maure whyche was disciple of seynt benet abode styll in the monastery for to gouerne the religyous monkes. and sente anon to seynt benet whyche was not goon pallyng. v/mylle ferre fro the monastery that he shold retorne and come agayn: For the preste that pourueyed hym was dede. whan he herd thys he wepte greuously

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as wel for the loue of the preest.as for his disciple which was glad therof.and made hym to doo grete penaunce by cause he was glad of the deth of hys enemye. The loue that thou owest to haue to thy neighbour is clerely shewed by the werkes of mercy.of which ther ben two maner/ The spirituell and corporell. These ben the spirituell.to counceylle wel other for theyr salvacion.to shewe to other theyr defaultes and mysdedes for theyr amendement: to conforte the sorowful.to supporte the ygnorauntes and teche them:& to praye for them that ben in synne to thende that god wylle amende them.to blesse them that curse the.to pardone wrath and euyll wyll.and to praye for thyne enemyes that god wyll amende them. For hewof god gaaf vs ensample on the crosse whan he prayed for them that crucyfied hym and put hym to deth.

Of the werkes of mercy corporelle. xj

The werkes of mercy bodyly ben these / to gyue mete & drinke to the poure:to clothe the naked.to herbewe the poure herberughles/to vysite the seke:to supporte and ayde the old aged people.to vysite and conforte the prysonners:to burye the dede bodyes/to lustreyne and deffende the poure widowes.and the poure orphelins/and alle other poure people for the loue of our lord. Exã ¶ Example. It is sayd that a synner wente in to the holyptal of Jherusalem for to serue the poure people. And it happed on a tyme that he wessche the fret of a poure man which was a mesele/and ful of botches of whom he had grete abomynacion. bnt anon as he felt hym self so abhorred he drãk a grete draght of that foul water of which he had wessched the fret of the poure man ayenst hys herte. but he felte it swete aboue alle other drinkes and oygnementes/this was a grete sygne that alle hys synnes were pardoned and forgyuen by that werke of mercy/ ¶ Example/ It is redde of a noble lady that loued moche the lepres and meseles/ And dyde to them moche good. her husbond was a knyght & a riche

man. and abhorred them and myght not see them: It happed on
a day he was not at home. & a lepre come to the yate of thys
noble lady And anon she demaunded hym yf he wold ete or
drynke. he answerd that he myght not. but prayed her that she
wold bringe hym in to her lordes chambre. for to lye and reste
hym on hys bedde. For he had therof grete delire. er he ete or
dranke/ And she said to hym. thou knowest wel how my lord
hath grete abhominacyon of meselles: yf he fynde the in his bed
de/ it myght be cause that bothe thou and I myght be slayn For
he shal anon retorne and com home. And the lepre began then
ne to wepe: The lady myght not endure to see hym wepe ne
waylle. but anon she toke hym in her armes and bare hym
in to the chambre and leyd hym on her bedde: and leyed a softe
pelowe vnder his hede. and couered hym with her brest go-
wnes. Anone after the knyght her husband came fro huntyng
alle wery and sayd to the lady hys wyf: Dame open the dore
of my chambre/ For I will goo lye and slepe. I am alle hote
the lady whyche was sore a ferd. and doubted moche the deth
of the lepre more than of her self dyde not anon his comaunde
ment. wherfore the lord in grete angre brake vp the dore of the
chambre And leyd hym doun on hys bedde. and whan he had
rested a whyle: he cam to the lady and said to her Dame ye ha
ue now wel made my bedde. but I mernaylle how ye haue so
wel arayed it: and where ye haue goten these good odours and
swete smelle. wherof all the chambre is so swete & smelleth so
wel in trouthe that me semeth that I am in heuen. The lady
whiche thought non other but the deth entred in to the chābre
and fonde lyke as the lord sayd to her. And she fonde not the
lepre/ and she thenne by cause of the myracle that she sawe tol
de vnto the lord alle that she had doon. And whan he vnder-
stode it. he was so constrayned/ that he whyche was to fore
fiers as a lyon was softe & debonayre as a lombe/ and by the
merites of his wyf. was in suche wyse conuerted to our lord

that for thēne forthon he ledde suche a lyf lyke as his wyf dy
de. This is that saynt poul saith: that the euyl husbond shall be
saued by the good wyf/that is to saie he shall be conuerted to
our lord. The werkes of mercy gete grace and deuocion to w-
ard our lord. Seynt Jherome saith. that he remembreth not to
haue seen a persone to deye of an euyll deth. that gladly dyde
the werkes of merry. The werkes of mercy doon many good
thynges to them that doon them. they taken a way the synnes
of hym that is truly confessyd and repentaunt. and in lyke wy
se as the water quenchyth the fyre. right so almesse quenchyth
the synne of a persone. The werkes of mercy plese so moche to
god that what thyng thou doest to the poure for the loue of him
he holdeth it doon as to hym self/ For at the day of Jugement
he shal saie to the good that haue so doon them. Come on ye
that blessyd ben of god my fader in the royaulme of heuen whi
che is apparelled for you. I had hungre and thurst. and ye ga
af to me both mete and drynke I haue be naked and ye cladde
me. I haue ben labouring on the way and ye haue herberwed
me. I haue ben seke and in prison/ and ye haue vysyted me.
What someuer ye haue doon to the leste of my poure people. ye
haue doon it to me. And they that haue not accomplysshid the
sayd werkes of mercy shal be sente to the fyre of helle lyke as
the gospell saith / I know we thou that alle onely for to refresshe
the poure man. to ayde or to conforte hym. to herberwe hym. or
to gyue to hym a lytyl water to drynke. or to doo ony good
after thy faculte for the loue of god he shal yelde to the grete
guerdon and reward and all that thou doest to them/ or gladly
woldest haue doon yf thou haddyst myght. verily he shall holde
it for doon: and shall rewarde it to the

¶ How almesse shold be doon and wherof. Capitulo xij

Moche people lesen their almesse and other good thynges
that they doo/ by cause they doo it not as it shold be doon.

For who that wyl doo almesse to thende that it be prouffyta-
ble and playsant to god: he ought to byholde thre thinges. Firste
wherof for he ought to doo it of his owen. and not of other
mennes/and of that he hath of hys propre and good getyng.
For god setteth no thyng of euyll yefte. Salamon saith that
who that doeth almesse or sacrifice to god of the catayll or go-
odes of the poure people. it dooth to hym also grete displaysyre.
as he that shold slee thy sone afore thyn eyen. Also a man
ought to take hede to whome he dooth hys almesse. thou ough
test not to byholde the synnar that is to saye. thou shal not leue
to gyue to them by cause of their synnes ne euyl dedes/but for
pyte & compassyon of their poures of theyr wyues. or of theyr
chyldren for to kepe themfro sinne/Example It is redde of a
religyous man whan he had money/he gaue it to comyn wy-
men and said to them. loo here is thy substance for thys day.
I praye the that thou synne not this day. Men ought gladly to
gyue to the poure peple shamfast and to fadrles chyldren/ to
poure wido wes . & to the malades and seek peple whan it is
seen to be nede but aboue alle other. one is bounden to his fader
and moder whan they haue nede. For nature enseygneth it &
god comaūdeth it. The maistres naturiens sayen that the storke
nourrisshith his fader and moder whan they be olde & may not
helpe them self. Thenne nature techeth what ought to be doon.
to fader and moder/and yf one doeth not he doth ayenst nature
and synneth ayenst the comandement of god And therfore it is
wel reason that he or she mischieue that misdoeth to fader and
moder lyke as oftymes happeth. Also we ought to yt gladly &
with good herte. For the holy scripture sayth to vs . that god
beholdeth more the herte than the honde saint gregorie saith that
god beholdeth not what grete thyng ys gyuen . but wyth wo.
hat herte. And more playseth to god an halfpeny that a poure
man gyueth gladly: than yf a riche man gaaf an. C. ly wyth
grutchyng. Somme be so rude and hard to the poure people

Whan they aske them almesse/ that anon they answere them vy
layndoully and calle them twāts and saye to them many repro
ues to fore they gyue to them ony thyng. Whiche is a grete cō
fusion: That almesse pleasith not to god: Also a man ought
to gyue anon & not to saye goo and com agayn Whan a man
may doo it forth Wyth/ many ryche men make the poure people
to crye at theyr doores and longe stand/ Whiche haue to doo in
other places. and so ofte praye/ that ouer dere they selle the cōs
te that they doo/ Seneque sayth that ther is nothyng so dere
bought as that whiche is had by prayers. Almesse whiche is
made by a mans lyf is more worth than that whiche is doon
after his deth. lyke as the lanterne whiche is born to fore lygh
teth the conduit of the way better and more surely that dooth
that whiche is born behynde his backe. Also one ought to gy
ue after hys myght and puissaunce. For the scripture saith/ yf
thou haue moche gyue largely. and yf thou haue lytyll gyue
gladly/ Example. A poure man demaunded of a kyng apeny
And he answerd that so lytyl a yefte appertayned not to a kig
The kyng Alysaundre gaaf to one his seruaunt a Cyte. and
he refused it by cause it was so grete a thyng. Alysaunder an
swered. I haue no regarde to that: that appertayneth the to ta
ke but I behold what thyng appertayneth me to gyue/ yf thou
haue nothyng to gyue. yet haue thou good wylle For Sayn
Gregorie saith that the hande was neuer wyde of gyuynge:
Whan the chefte of the herte is ful of good wylle/ Whan thou
shalt doo almesse: doo not for purpos of the world: For then
ne thou shalt lese it. And despise not the poure. as somme doo
that daygne not to see nor speke to them. but yf yt be mdely &
desdaygnously. For they be of suche matere as thou art. And
thou as they be. ¶ Somme ther be that doo moche almes-
ses but for alle that they leue not to synne. and suche almesses
saue them not. ¶ For yf they dye in suche estate. neuer
shal theyr almesses kepe them fro dampnacyon. And therfore

sayth the scripture. yf thou wylt playsse god. haue fyrst pyte of thy soule/ ¶ And sayntt Austyn sayth who that wyll do al melle/ ought to begynne at hym self the fyrst: that is to wete. to sette hym self out of wrely synne. Somme may demaunde as doon the relygyous whiche haue not wherof to doo almes. ¶ For they haue nothyng propre to them self. ¶ The religyous of the cloystre sayen trouthe. For they may nothynge gyue wythout licence of hys souerayn / the whyche ought not to refuse the lycence to gyue yf it be demaunded of them / And they haue wherof to gyne. but they spekke not of one point whyche is in theyr rule/ For also they ought not to take ony yeftes without lycence They that haue offyces may better and ought to gyue that whyche remayneth of theyr prebendes. For therfore were they delyuered to them of good folke and not for to dispende them in euyl vsages. as many doo wherof they shal rendre compte atte day of dome: ¶ For sayntt Ambrose sayth that the chyche hath gold and syluer / to thende that it be gyuen to the poure for the loue of our lord Jhesu crist. and not to thende that it be euyll spent and dystrybuted/ I saye veryly that for to doo almelle none may excuse hym poure ne riche ne religyous ne other ¶ For yf he haue nothing to gyue. yet yf he haue good wyll it sufficeth: ¶ And who hath not wher of to doo wrely almelles. late hym doo almelles spyrytuelles ¶ That is to saye: praye for the synners/ and euyll persones wyth good herte and deuoutly. and rede them by deuoute oroyson and good admonicyou wyth good example. And of goode techynges of that he wel knowyeth: For an holy man sayth that it is a greter thing to rede the soule whiche shall alle way endure than the body whyche shal deye: ¶ Example. Sayut Johan thamener that was patriarke of alisaunder recounteth that in his tyme the poure folke satte on a day in the sonne and spaken of them that gladly gaaf to them for goddes sake. ¶ Nyghe vnto the cyte wos a riche

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man named Peter whyche wold nothyng gyue to them. of whom they mocke spake of One of them said to the other. What wyl ye gyue to me yf J may doo so mocke that J haue almesse of hym/ The couenauntes were made. And the poure went forth to fore hys hous and demaunded almesse of hym. The mayster cam and mette hys seruaunt whyche bare two loues of breede for to gyue to dogges or to hogges: he toke one of them by cause he coude not fynde stones redyly and by grete indignacyon threwe at the poure man. And he anone toke the loof and went to hys felawes: and sayd to them that he had gotten it by grete frendshyp./ It happed that two dayes after Peter was seek/ And hym thought in hys slepyng / that he was tofore god atte dome and iugement. And that his good dedes and euyl dedes were poysed and weyed in a balaūce whi che he had doon The aungellis whyche were on that other pa re te were all angry/ by cause they founde noo good dedes that he had doon for to put in to that other parte of the balaunce/ Ye haue nothyng said an angel for to put in to the balance but a lytyl loof suche as he gyueth to his hogges whiche he gaaf in grete despyte to a poure man. it is not ij dayes yet agoon. Whā it was sette in the balaunce it semeth to hym that it was egal to the euyllis. Thenne said the angel to him goo hens/ and doo somme other good that thou be not dampned. he awoke and tol de his vision to the holy patriarke: and said to him in this ma nere: Syre a lytyl loof of bred hath thus delyuered me fro the handes of the deuyllis: Shal J not be better delyuered yf J gy ue all for the loue of god Jt happed on a day that he was clad wyth a fayre robe/ and he sawe a poure man alle naked why che demaunded of hym a goun for the loue of god. And anon he delpoylled hym self. And gaaf to hym that goune. And the poure man wente and solde it whan Peter knewe it he was mocke sory and began to wepe/ ¶ And myght not ete ne drynke but sayd to hym self Alas J am not worthy that

thys poure man shold haue my gowne. to thende that he shold remembre me. whan he was a slepe he sawe our lord Jhesu crystie cladde in hys gowne and sayd to hym/ Peter wherfore wepest thou. whan he had sayd the cause. our lord sayd to him knowest thou thys wele. ye syr sayd he in slepyng/ J haue eue ry day cladde me wyth all sayd our lord syth that thou hast gy uen it me. and J thanke the: For J had grete colde. and thou hast cladde me. thēne he awoke & prayed mocke the state of the poure peple sayeng that he shold soo doo that he shold be as po; ure as they. he gaaf alle that he had for the loue of god. except/ y. Ri. whyche he retteyned/ and sayd to hys secretary. lede me to the holy cyte & there selle me to somme cristen man for to be his seruaunt. and gyue the money that thou shal receyue for me for goddis sake to poure folke and loo take here y: Ri for thy labour Thenne the seruannt ledde hys mayster in to the cyte cladde w yth right foul clothyng: and sold hym to an argenter for xxx pens & after gaaf them for the loue of god. Peter serued hys mayster right truly: and dyde all the labour of the hous. in su; che wyse that the other seruauntes had enuye at hym. and dis; prised hym and ofte bete hym. Our lord ofte appered to hym and shewde to hym hys clothes that he had gyuen to poure fo lke for the loue of hym and reconforted hym. Themperour of constantynoble was mocke sorouful by cause he had loste suche a man as peter was. hyt happed that hys neyghbours cam in to Jherusalem in pylgrimage. & were lodged in his maisters hous. & whan they satte atte diner. they sawe peter that serued them & was in poure estat. & that on said to that other. see how this seruaūt resembleth well sire peter the chaūger: wherfi sayd that other it is he. J shal arise & take hym/ and shall lede hym hom/ whan peter herd this he fledde & went his way. the porti er of the hous was deef & dombe. & by signes opened the gate. peter said to him open the gate to me. & anon he recouerd hys hering & spekyng. and answerd him & opened to him the gate

And peter went out & fledde. & the portiez cam in to the hous
They of the hous were mocke abaſſhed they ſawe hym ſpeke:
and here: And told to them that he that made clene the kychen
is goon and fledde a way. but certaynly he is byloued of god
For whan he bade me to open the gate/ Anon yſſued out of
his mouth a flame/the whyche touched my tongue and myn
eeres/And forthwith I recouerd ſpeche and hering: And a-
non alle they wēte out and rāne after hym. but they coude not
fynde hym. Thenne alle they of the hous dyden penaunce by
cauſe they had ſo vylaynlly entreated hym. By thys exemple
mayſt thou ſee: how it is good to doo almeſſe. The holy ſcryp-
ture ſayth that lyke as water quenchyth fyre. ſo almeſſe quen
chyth ſynne of hym that is confeſſed and repentaunt

¶ Of the x comaudemens of the lawe. Capitulo xiij

FOurthly charite ſheweth her in obſeruyng and keppynge
the ten comaundementis of the lawe the whiche god ga
af to moiſes of whom ſait iohan ſaith. The charite of god is
to kepe his comaundementes. Alſo ſayth the holy euangelyſte
yf thou wylt come to the lyf perdurable that is the Joye of he-
uen kepe the comaūdementes of god The fyrſt cōmaundemēt
of god is this. Thou ſhalt not bylene ne ſerue neputtethy ho
pe ne leyth but in me & thou ſhalt haue none other god but me
he or ſhe that dooeth the contrarye ſynneth dedely and doth ay
enſt the fyrſt commaundement. Suche ben they as adoure
and worſhype ydolles: and make theyr god of creatures. And
not of the creatour & maker /lyke as they doo that ouermoch
loue their treſour. be it gold or ſyluer or ony other erthely thig
and ſette all theyr herte and their hope therin. that they forget
of tymes god whiche hath alle gyuen it to them ¶ The ſecōd
cōmandement is this ¶ Thou ſhalt not take the name of
god in vayn that is to ſaie thou ſhalt not ſwere for nought &
not without good cauſe. this ſame cōmādement defēdeth god
our lord in the goſpell ſaieng that thou ſhalt not ſwere by he-

¶ uen ne by

ẽthe ne by othe2 creature But fo2 good caule a man may ſwe
ere without ſynne.as in iugement whan trouthe is deman-
ded/o2 out of Jugement in other good caule.and other wyſe
ought noman to ſwere. For who that ſwereth with ut rea-
lon the name of our lo2d he periureth hym ſelf falſly wetynge
ly.and ſynneth dedly:that is to ſaye whan one ſwereth know-
yng.aduyſedly.and by deliberacion. Who that ſwereth truly to
his wetyng and fo2 nought nothyng malicyouſly/but lyght-
ly and without blaſphemye he ſynneth venyally:and cuſtome
is perillous and may wel to2ne to dedly ſynne. But he that
ſwereth hy2ably by our lo2d.by malyce and by angre ſynneth
dedly and may not excuſe hym. An oth made ayenſt the cha-
rytie of god and ayenſt the ſoule of hym that ſwereth ayenſte
another ought not to be holden ne kept .& of ſuche an othe one
ought moche to repente and to confeſſe the ſaid ſynne to a mā
of the chyrche that is wyſe and vnderſtondyng. The third
comaundement of god is this. Thou ſhalt halowe and kepe
the ſonday and the feſtes comaunded And thou ſhalt not wer
ke ne doo werke/and thou ſhalt kepe the fro ſynne to thy po-
we2.yf ony thyng.be in peryll to be deſtroied o2 loſt not fo2 to aby
de tyl on the morn.as a beeſt to lye in a dyche o2 ſuche thyngis
lyke.holy chyrche ſuffreth.that on the holy day be had remedye
And on the ſayd day of feſte a man ought to entende but on
the werkes of mercy and of our lo2d. And therfore a man
ought to ceſſe & leue othe2 werkes contrarie.eſpecyally fo2 to
ſynne dedly.& of daūcyng.but yf it be for cōme good caule/fo2
many euyll is & ſynnes comen therof.as fo2 to be proud:& to
ueyte faire robes & riche Jewellis .enuye.lecherie / ſlouthe to
doo well engendren therof. Fo2 it is tyme lofte/and the2 be ma
ny diſpo2tes of the world whiche ben contrarie to the ſoule/ ſa
ynt auſtyn ſaith that it were bette2 to laboure the2the on the cō
day than to daūce o2 playe vnlefull games.and yet to doo do
is dedly ſynne. ¶ Example. Jt is redde of a woman that

Eyā

haunted the daunces/and moche gladly daunced and longe. & arraied her self merueyllously of ryche and fayre clothing and Jewellys. It happed that thenes wold fayn haue robbed her of her wtes and Joyauly. But the deuyl keyte her alway . & sayd to the theues: how be ye so hardy to wylle to robbe her for ye knowe wel she is propely oures. For she hath made vs to wynne moo wymen. than haue doon alle oure other famylye For she admoneseth and encorageth alle other to daunce and to doo many synnes by her wtymentes. And in thus sayeng the deuyl bete stongly the thenes. ¶ Example. Seynt gregorye recounteth in his dyalogue that our lady apered in a vysion to a mayde that had sette her loue in a relygyous man named probas. Whiche tolde it hym of his suster/to whome our lady shewed a companye of ryght fayre virgynes lyke to her eage. clad in white And in ryght shynyng habytes. Whan she saw them she had moche grete desire to be Joyned and put in theyr companye: but she durst not Thenne the glorious virgyne marye moder of mercy demaunded her yf she wold be wyth the vyrgynes that she sawe come wyth her. and she sayd ye our swete lady demaunded her yf she myght kepe her fro daunsyng. and she answerd ye. Thenne she comaūded that she shold kepe her fro than forthon/fro light thynges/fro alle playes & yong wluptuosytees. & at the. xxx. day after she sholde com wyth the virgines that she had seen. Whā the vision was departed the maide chaūged her condicions so wel that there were ne ythet dispote ne lawhinges ne cōpanie of other maidens that she wold ensiewe ne folowe. For whiche cause her fader & moder were stongly admerueilled & demaūded her wherfore she was so styll/& she recoūted to them her adupsyon that she hade seen. Whiche was trewe. For on the tenthe day a feuer or sekenes toke her. And on the :xxx: day thende of her lyf approched ¶ And thenne she sawe the sayde moder of mercy come to her with the virgines afore sayde whyche called her swetely. And she answerd. lady loo I come. and wyth that wyps she rendred

Exā

her spyryte. And her soule went with the virgines in to Joye perdurable. ¶ Now hast thou herde how the dannyng displaised to our lord: and plaised moche to the deuyl. Thou maist wel dannce whan thou marryest ony of thy chyldren or of the neces of thy parentes. and the day of thy feste for gladnelle & for Joye. but in no wyse doo it not for Jolinelle ne for synne: ¶ Example. The holy scrypture saith that the kyng dauyd Exā
whan he dyde do bringe the arche of the olde testament fro one place to an other/made grete Joye and daunced with dyuerse Instrumentes of mulyke. ye yonge maydens. yf it behoueth you to goo to ony feste or playe: put your self alleway in goode companye And kepe you welle fro gooing in ony place secrete for ofttymes there cometh therof ouer moche euyll ¶ For Amon whyche was sone of kynge Dauyd whan he had hys suster named Thamar. secretly in hys Chambre he defoylled her by force: The whyche thyng he had not doon yf they had ben in goode companye. thus sayth the holy scriptu re. Item holy chirche ordeynet h and comaundeth. that euery cristen creature here malle alle hole vnto the benedicaon of the preest on the sondayes. for the feste of the malle is fro the prefa ce vnto the ende of the malle. all they that doo not soo yf they ha ue not grete empellyement and lettyng. synne moche gryuoul sly. and lese the prouffyt of the malle/ whyche is so grete that it may not be compryled. ¶ The fourth commaundement of our lord is this: thou shalt honoure & worshyp thy fader & mo der and thou shalt lyue the more longe on the erthe. ¶ This commaūdement admonesteth vs that we kepe vs fro angrig of fader and of moder to our wytyng and of alle hys power for who that doth the contrarye. and helpeth them not of hys power in their neccessite: he sinneth deedly. & falleth in meschief in this world or in that other: and this comādement was su che in the old lawe that who someuer cursed fader or moder he was put to deth/ Exāple. the holy scripture saith that absalon Exā

sone of the kyng dauyd made grete werre ayenst his fader. It happed on a day that the bataylle shold assemble for to fyghte And whan they assembled Absalon whyche sledde vpon a mule palled vnder a tree bare heded. And he had moche heer on his hede: whiche toke the braunche of a tree. and the mule ranne strongly and he abode hangyng by his heer on a braunche of the tree And he that ranne after hym slewe hym with a spere. And wold not that ony harme shold be doon to the other of hys partye / by cause he pourslewed his fader. ¶ Another Exã Example. It is redde that in normandye there was a man and a woman moche ryche & hadde but one sone. whom they maryed rychely. and gaaf to hym the most parte of theyr hauoyr and good in hope whan they were olde he shold gouerne them. The sone was moche ryche for he kepte hys good and defrended it not. It happed that the fader and moder were olde and myght not wynne ony thyng. The fader sayd to hys sone/ I and thy moder ben olde. and may not lyue longe. wherfore we wyl come and duelle with the. & take that we haue. The sone to whom it playsed nothyng sayd to hym. I shal speke to my wyf therof/ and yf she wyll I wyll well / he spak therof to hys wyf the whyche answerd to hym that she had no nede of a mayster ne maistresse. & after he cam & tolde it to his fader. the whyche went fro hym moche sorowful and angry. hyt happed that the day of a grete feste the fader had nothyng arayed ne made redy to ete. and came to hys sone whiche was thenne at hys table and had y nowe redy for his dyner but whan he herd hys fader come he made hyde all the mete hys fader come to hym and sayde. Fayr sone I & thy moder haue nothyng now to ete. wherfore gyue to vs some what. The sone answerd we haue nothyng but brede and wine yf it please you breke your fast with vs. The fader whiche knewe wel the contrarie returned sore wepyng. and anone as he was out of the hous. the sone dyde to bringe forth the mete

But whan he supposed to haue take the beste piece there came a
grete tode & toke hym by the ouer lyppe in suche wyse that whā
he wold ete. he muste with that one hand lyfte vp the tode. and
wyth that other he put the mete in hys mouth. he sente for a
preste for to confesse hym/and recounted to hym all the fayt.
The preste bad hym that he shold goo to the archibysshop whi
che was a wyse man. and dyscret for to gyue to hym penaūce
competent. to thende that he shold gyue exāple to other/ That
chebysshop sayd to hym that he muste goo to the pope: and that
he shold in alle places that he came shewe hys malady e and tel
le the cause. he cam to the pope and told hym all the trouthe whi
che helde it doon for a myracle. and alloyled hym and bad hym
to crie mercy to hys fader and moder. And fro than forthon he
shold doo to them the beste that he myght. And thus thenne the
tode departed fro hym. and he amended hym. Item they doo ay
enst comaundement that bere noo worshyp ne honour to theyr
faders and moder ghostly: & to theyr prelates. curates. and may-
stres of our lord. and they that selle or bye in the chyrche. or do-
on other thyng that ought to be doon. For it is the hons of god
in the whiche ought noo thyng to be doon but to serue god hys
moder and hys sayntes. ¶ Example. It is redde that con Exā
stantyn the grete emperour of rome sayd thus yf I sawe a pre
ste synne/I shold couere hym wyth my mantel to thende that
noo persone shold see hym ne knowe hys synne for the sklan-
dre and deshonour that myght happen thys is ayenst them that
dyscouere the synnes of theyr faders goostly. as dyd the euyl
Cayn whyche dyscouered hys fader Noe for to see his mem
bres naturel. For whyche cause hys fader made hym bonde
to hys bretheren and alle hys lygne. & fro thenne forthon began
seruytude/as witnesseth scripture: The byfeth comaundement
is. Thou shalt doo noon homycyde/that is to saye. thou shalt
sle noman. In thys commandemaunt god defended the that

thou shalt slé no man but by good Justyce. & that thou bere non hate ne rancour to ony other. For the scripture sayth he that hateth his brother is an homycyde: Also that thou desyre not the deth of an other for ony euyll cause. hate longe hepte. holden and voted in the herte is dedely synne: But Ire and indygnacion that passeth lyghtly without parfyght will and consentig to greue another is not dedely synne. Ayenst thys commanndement synneth he that doeth or purchaseth shame or dommage to ony other wrongfully. or is in counseyll or helpyng to hurte and grieue another for to aduenge hym. ¶ They that in necessite socoure not the poure/after theyr power shall be pugnisshed as homycydes. yf by theyr defaulte they deye. And he that doeth hys flesshly synne. or ony other euyl werke that a man may not engendre ne woman conceyue/ought to haue penaūce as an homycyde/thys saith the lawe Canon. ¶ The. vj commaundement is this Thou shalt doo noo fornycacyon. In thys commaundementis deffended alle the synne of lecherie and alle flesshly cōpanye of wymen. but yf it be thy wedded wyf. And a man ought to kepe hym well fro goyng to Cōmyn wymmen. For it is right grete synne by cause they spare none fader ne brother. Colyn ne kynnelman: Saynt poule sayth that we be not only to our self but to god that hath redemed vs. ¶ Item he saith that we be the temple of the holy ghoost. yf thou haue abandonned thy body to the synne of lecherye. thou hast taken it away fro Jhesu criste and hast put it in thādes of the fende of helle. and thou hast made of the monastery of the holy ghoost. the sygnagoge of the deuyl. And therfore admonesteth saynt poul them that wyl not absteyne them fro synne. that they marye them. For it is better for them to be maryed: than to be brent/ ¶ Exaumple/ It is said that in vitis patrum it is wreton that a pylgrym deyde in a wode: Our lorde sente an angel vnto an hermite for to burye hym / And as they

Exā

buried hym hermyte stopped his nosethyrlles for the stenche of the body. And there cam rydyng a yong man whyche was mo che lecherous whyche passed by them upon a fayre hors sad= led wyth a sadle gylt. And thys yong man had on hys hed a chapellet of flowres. And anon the angel stopped hys nose for the comyng of the yong man / & nothyng for the stenche of the dede corps / And the hermyte demaunded of the angel why he abhorred more the yong man than the dede body. The angel answered to hym that the flesh of enery good & holy man shal be of ryght good odour to fore god: but men fele it not by cau= se they be nourrisshed in sinne whiche is swete to them and wel smellyng but the synne of a lecherous man is moche foule and horrible in the sight of god and of hys angellys / The vij com= mandement is thys. Thou shal doo no thefte / This comman dement defendeth vs to take ouy other thynge what someuer it be and to retayne it wihout raylon. In this commandemēt is defended rappyne. vsure / and. decepte as for to deceyue ano= ther for to haue hys. and for to bye thyng that is wel know= en / is euyl taken: He that doeth ayenst this commandemēt is bounden to rendre and restore agayn alle that he hath euyl go= ten / yf he wote to whom. & yf he wote not to whom he oughte to doo after the cōseyll of holy chyrche. For otherwise he shold synne dedely ¶ Example. We rede of a preste whiche had a parellyen that was an vsurier. And neuer wold restore ony thyng at his deth / And whan he whas dede the preste wolde not burye hym in the chyrche yerd by cause that after the coun= seyl of old saintes and deuoute men. the vsuriers ought not to be leyed in place halowed yf they yelded not agayn to theyr po= wer alle that they had receyued by vsure of other men but as Ysaye the prophete saith in hys xiiij chappytre / the vsurers ought to haue sepulture of an asse / and ought not to be put ne bury ed emong them whos bodyes resteth in peale / It happed that the frendes of this vsurer debated strongly ayenst thys preste Exā

to thende that he shold be buryed in the chyrcheyerd / Whan the
prestes sawe that he myght not endure for them he made his pra
er to our lord/and after said to them. leie the dede bodi vpon an
asse. and late vs see the wyll of god. And to what place he shal
bere it. he it in the chyrche or in the chyrcheyerd I shal burie hit
Thenne whan they had leyd the dede body on the asse/he went
neither to the chyrche ne to the chyrcheyerd. but went and bare
the body straȳt to the galowes where as the theuys hange. and
there lete it falle doun and after retorned home at whyche pla
ce it was buryed: ¶ The viij commandemaūt is thys. Thou
shalt bere no fals wytnes/In thys comandement isdefen-
ded to the that thou saye nothyng ayēst trouthe for to hurte ony
other ne for to lye. For in a good persone ought nothyng to be
but trouthe: Who that periureth hym self wetyngly he breketh
the comandement and synneth dedely. Thenne who for to de-
lyuer a man fro deth forsweryth hym self he synneth dedely
For to doo ony good dede what someuer it be non ought to
pariure hym self. and in lyke wyse none ought to synne dede-
ly. The ix comaundement is this. Thou shalt not desire ne co
ueyte auother mans wyf That is to saye. thou oughtest not to
haue aduisemēt ne desire to haue fleshly companie with ano
ther mans wyf/ For the consent without more shold be dedely
ynne after the sentence of the golpel whiche saith/Who seeth a
woman and coueyteth her in hys herte. he thenne synneth hym
self. that is to saie whan the consentement is expressed and for
thought. For the wyll parfait: is reputed for the dede · and yf
this thought come to the. and thou consentest not ne delytest the
rin but it displaiseth the that is not dedely synne. but thou may
ste haue therby merytē. by cause thou ouercomest the cruyl whi
che entiteth the. the difference of this comandement fro the vj a
foresaid is that the vj comandement defendeth the dede with
out forth/& this defendeth the consentig withinforth. yf the se-
me that thou doo ony sinne in slepyng yf to fore thy sleping or

after thou wolde̅st for̅nothing haue doon it / but it displayseth the/and is not by thy faulte happed/thou synnest not. This co̅mandement defendeth alle desyres and consentyng to haue fleshly companye to another mans wyf and other woman what euer she be/but yf it be to thy wedded wyf. It defendeth the euyll signes without forth. whiche may drawe folk to synne as be euyll wordes and dyshoneste. and also alle foulle gwpynges & touchynges. Alas that this comandement is euyll kept. wherof comen many harmes/ In these dayes is not retched to require wedded wymmen/ and to styre and cause them to synne/wherof folowen many perylls. for many of them haue chyldren. whiche ben not theyr housbondes. And thus be heryeters of them that they be nothyng of kynne ne sibbe to. and the right ful heyres ben desherited. and faders and moders be dāpned cruelly. And of this sinne the cristen men setten lasse therby than doo the paynems or saracyns. ¶ Example. The holy scrypture sayth that whan Abraham wold passe the wyame of egypte. by cause he knewe well that the egypciens were lecherous. he said to his wyf. that she shold saie that she was his suster by cause she was fayre. and specially for they shold slee him and take her away/whan they were in the cyte where the king was she was anon taken and ledde vnto the kynge. but whā he knewe that she was wyf to abraham. how wel that he was a paynem he was mocke angri. And he neuer touched her. but blamed mocke abraham of that he sayd she was hys suster and was his wyf. and made to. lede them out of his wyame and gaaf to them many yeftes. Example. We rede in holy scripture of the wyf of putyphar whiche was mayster of the Chyualrie of the kyng of egypte whiche had bought Joseth that whan she sawe Joseph by cause he was so fayre a yong man she wold haue made hym to haue leyen by her oftymes by force. And in thende she had him in her chambre & toke him by the mātel & wold haue enforced him to haue sinned with hir. but

Exā

he lefte his mantel whyche he held faste and fledde awaye fro
hyr sayeng/I shal neuer doo that vylonnye to my mayster. wh=
iche hath delyuered to me for to gouerne alle that he hath. re
serued her wold god that alle the seruantes were also trewe to
theyr maystres as he was. and alle wymen better to theyr hous
bondes than she was. The .x. comandement is this. thou shalt
not coueyte thyng that longeth to thyn neyghbour. This com=
dement defendeth the all maner wyll to haue ony others ga=
od wrongfully: ayēst this comādemt doon the ryche men whō
they knowe that theyr poure neyghbours haue gardyns or lon
des or other thinges nyhe to them anon they wyll haue it & they
yf will not deliuer it to them at theyr wyll/they menace them
or hurte or diffame them & therfore it is comunly said who that
hath a good neyghbour hath good morow. in this comandc=
ment is defended enuye at other mannes wele or good or at
his grace or welfare. this is an euyll couetise. & whan the con=
sente is acertained and concluded in his thought it is dedeli sin
ne. but whan the thought cometh and no consent gyuen therto
it is venial synne.

Of the good that god granted to the childre of israel/C. xiiij

OF goodes that god graunted to the children of Israel yf
they kept wel his comādemetis. & the euillis to them that
kept them not wel/by cause that for the sinne of our first fader
Adam for ony good that we dyde myght none come in heuen
to fore the passion of our lord. but it behoued that alle descēded
in to helle good & euil how well that the good had not peyne.
but that they were in derknesse. & abod the comyng of our lord
ihū crist. these ben the goodes that our lord promised to the chyl
dren of israel yf they kept wel his comādemēts/and how wel
that by the grace of hym we may nowe gete heuen / yf it be not
longyng ou vs/thus he prometteth to vs. yf ye doo & kepe my
comādements said our lord I shal gyue to yow rayne in your
nede. your lond & your trees shal gyue to you fruyt so habun=

dantly/ that whan the newe shal come ye shall cast away the olde. Item I shal gyue to you suche peas that non shal moue greue you. & yf ony enforce them ayenst you. I shal gyue to you so grete strengthe. that fyue of you shal make an honderde of them to flee. and ye shal etc. slepe & reste in surete: & non shall angre you: & noo euyl bestes shall destroie your fruittes I shal not forgete yon. but I shal all way be with you/ & I shal be your god. & ye shal be my people: and yf ye kepe not my comā demauntis saith our lord. after that ye haue laboured youre landes & vygnes. ther shal com strange peple whiche shall destroie your fruites and shall robbe you. and shal defoule your wyns and shal slee yon and your children. and after whan ye shal haue laboured your londes and sette your vygnes/ they shal gyue noo fruit but shal be destroied with tempeste and wasted with thondre & lyghtnyng/ alas we haue oftymes proued for our selfe. and lytyl we haue amended vs and corrected vs for our synnes. verely all that we haue suffred and suffre yet it is not but for our sinnes/ for the holy scripture saith that if we had none iniquitees we shold suffre non aduerlitees

¶ Of the fyue wyttes of nature. Capitulo xv

God haue gyuen to the v wyttes of nature/ and the mēbres of thy body for to kepe his comandemēts. and for to serue hym & to sane thy self. and hath gyuen to the an herte for to thynke wel and in specyall for to loue hys and to remembre hys graces and the benefaittes that he hath doon to the lyke as it hath be said to the tofore of charite. nothing to thynke on synne. for ffro the herte come the vices and the synnes. For to fore that thou makest thou thynkest on them & ben made in thy herte/ lyke as saith saint Gregorie god hath gyuē to the thyn eyen for to lede the and for to behold the in pyte and for to see the merueyllous werches that he hath made spirituel in heuen on the sonne & on the moue/ and on the sterres whiche

moeuen day and nyght wythout cessyng and without fallyng of one onely poynt. and certes lyke as sayth sayntpoul / they be wel worthy to knowe god and his vertu · and to shewe his dignite and his glorie. Certes who that neuer had seen them shold mocke memeille for to see them. and to thynke how two this paynful lyf we shold mounte vp aboue them. And therfor he hath made our vilage toward. heuen. Thou oughtest not to byholde so stedfastly the thynges whiche thou oughtest not to coueyte. as ben some tymē these wymen whiche byholden so fixly the men / and the men the wymen / whiche cause ecke other ofttymes and gyue occasion. to sinne For as the wise man saith two seyng they falle to speche two speche to touchyng. two touchig to kyssyng / two kyssyng to the dede. ¶ Example. by cause that
Exā dauid beheld the wyf of vrye ouer aduisedly he fylle in the sinne of aduoultrie & par aduenture he had neuer seen her tofore After he had gyuen to the / eeres for to here the sermons and alle good wordes: and alle that ought and myght touche thy salnacion. and not for to here euyl wordes and dishoneste whyche tourne to synne & euyll reportes · O lord god how many be ther of these euyl herkners and reporters. Certaynly yf ther were non euyll herkners. ther shold be non euyll reporters / For gladly is nothing reported. but to them / that be knowen and wyl gladly here it Thou oughtest to note that god hath not gyuen to the but one mouth. and he hath geuyn to the ij eeres. to thende that thou be more redy to here. than to speke lyke as sayth sayntJames. Be diligent to here the good. and slowe to speke the euyl. After god hath gyuen to the a nose for to smelle how our lord is swete and debonayre as dauyd the prophete saith. and not for to delyte in the filthe and odours of this worlde: After he hath gyuen to the a mouth and a tongue for to serue. praise and rendre to him thankynges of the goodes that he hath doon to the. and not for to saye euyll wordes for to bac

byte and deffame other/for the thondre and tempeste whiche so
undeth and destroieth all that it attaingneth.ne quarellis fle-
yng ne speres perceyng.ne fyre brennyng.ne serpēt enuenymed
sleyng/doo not so moche harme & euyll vnto the world.as dos
the euyll tongues/After god hath gyuen to the the hondes for
to doo almesse and good werkes/and he hath gyuen to the thy
fete for to bere the to the chirche and monastery:and in to alle
good places·and alle thy body for to serue hym & to saue thy
self:Example.we rede that ther wer two religious men whi
che dwellyd togider:and that one said to that other/that he that
first deyed of them bothe shold come again yf it were to him pos
sible.and saie to his felawe of his estate·& who it stode wyth
hym.It happed that one of them deyed and appered to his fe-
lawe.the whiche demaunded of his estate and how it was w
ith him.And he answerd to him right euyl·For he felte right
euyl anguyllh atte herte and sayd to him· I haue ben a re-
ligyous man good ynough atte herte pure and clene of alle
thynges/But I haue ben of right euyll wyl For whyche thi
ge I haue ben ouer sore tormented and shal be in purgatorie
yet xv dayes.hys felawe answered to hym and said that is a
litel thyng or nought.The dede man replyed I had leuer be in
the world xviij M yere.and to be euery daye alle slayn quycke
thre tymes that to be in the peyne of purgatorie xv dayes

¶Of the sowle Ca. xv

THer be many symple folke whiche saye that they kno-
we not what thing is the sowle·And that saye whan
the body is dede that they shal neuer fele good ne euyl
whiche is an euyl herelye to saye it.and worse yet to byleue yt
¶And by that they putte them in many synnes·By cause
we haue to fore spoken of the fyue wyttes of nature. ¶Why
the may nothynge without the sowle ¶We wyl here speke
som what/For to gyue som techyng ¶Many

philosophers haue spoken in many maners/but we ought to
byleue the saieng of saintes and good catholyke & holy maistres
whyche sayen.that the soule is a substance spyrituell and reso
nable created of nothyng for to quykene the humayn body for
thou seest that whan the soule is out of the body.it abydeth all
thyl as a deed beste and the man whan he engendreth the child
he engendred nothyng the soule / but god of his grace putteth
the soule therin as saien the maistres.and is a thing perpetuel
and entendyble wel made to the ymage of god.it is capable or
capacy of vertues or of vices recouering peyne or reward. fre
of libe rte/ornate of puissaunce and of affection it is no gretr
in a grete body than it is in a lytyl body/it hath no figure ne
colour/ The maistres saien:that it is gyrte by cause it is perdu
rable/it is ryghtwys and Juste by cause it deserueth bounte. Jt
is fayr and holy by cause it is partable of the deyte or godhede
ne it shal neuer deye/but euer it shal lyue/be it in glorie or be it
in peine/yf the soule were mortal with the body.thenne were
it no nede to requyre the saintes ferre ne nere.the whyche helpe
vs oftimes vnto our lord by theyr prayers. And alle way we
be certayn and knowe verely that theyr bodyes ben dede and is
left of many but the bones thenne it appeireth that theyr soules
lyue.the book of sapience techeth vs.that the soules of iust men
lyuen perdurably.and that their soules ben in the hand of god
and the torment of malice shal not touche them.that is the ma-
lice of the deuylis. And of the euyl soules saith the gospel. that
atte day of dome they shal seke the deth.but they shal not fynde
it.Sith thenne that thou seest thy soule is suche as may not de-
ye kepe it thenne right clene.for the philosopher saith that god
hath not deliuered it to the to thende that thou kepe it dishonestly
by synne/but to thende that it growe in the vertue of good scy-
ence and by good werkis. For as he sayth yf it be parfyght to
fore that it be departed fro thy body it shal be lyfte vp to fore
god to whom it hath pleled. ¶ And yf it be

vnpaȝight/it shall falle in to the depthe of helle without hope of euer to plese god·God loueth so moche the soule that he wold suffre deth & passion an the crosse so shamefully for it. as thou hast herd to fore recounted/whiche he wold not doo for alle the creatures of the world. A wyse man putteth an exemple and saith for to kepe wel the loue. yf the kyng had a doughter that he loueth wele holde her dere to thende to make her quene of hys royalme/and he deliuered her to kepe to som of hys subiectys/ And yf he had euyl kepte hyr. I doubte not but that the kyng wold demande reason of his doughter /by cause he had kepte her neclygently. what shall then doo the kyng of heuen of hym to whom he hath delyuered his doughter that is the soule made to hys semblaunce whom he loueth so wel as thou hast herd to fore and entendith to make her queue in heuen yf she haue not be euil kept: And therfore saith the boke of deuonomie kepe thy soule curiously & dyligently/he shal be wel happy that shal mo we saye to our lord Jhesu crist atte hour of his deth/ Lord god my maker I rende to the my soule: And therfore god hath deli uered to the thy body as a castell for to kepe it wel. And therfor sayth saynt bernard/he kepeth wel his castell that kepeth the bo dy fro sinne. where in the soule is enclosed ¶ Now hast thou herd what it is of the soule. therfore kepe wel thyn: to thende that thou mayst yelde good rekenyng & acomptes atte day of dome.

¶ Of the euyllis that synnes make vs to doo: Ca. xvij

TOfore erwe spehe of synnes we shal saye of the euillis that synnes doon after the saieng of holy doctours: syn ne dooth to vs moche harme and causeth many euyl⸗ lys tofore the deth and after the deth. ¶ Tofore the deth synne hurteth vs. Item it derketh our vnderstandyng that we may not knowe trouthe: It maketh our affeccion and our deuocõn negligẽt that we may doo noo good. itẽ it despoilleth vs fro go odes of grace Itẽ it defoulleth our soule. it bindeth vs to ppetuel

paine: It maketh our conscience bytter / It hardeth vs in it / It yeldeth vs invisible. It sleeth the soule whan it priueth vs fro the loue of god whiche is lyf perdurable. Thou oughtest to knowe that venyal synne dispoleth & gyueth the persone to deth But the dedly synne gyueth the deth: Obstynacion deteyneth & holdeth the persone in the deth. And knowe thou certaynly that one of the synnes groweth of another Fyrst the proud persone wyll be afore and aboue alle other and is enuyous yf ony be lyke or semblable to hym: and so therby he falleth in enuye. Then enuyous by cause that lyghtly he is angry on him to whome he is enuyous. he falleth in the synne of wrath or Ire. he that is angry whan he may not venge him on whom he is angry. he falleth in slouthe. The slouthful by cause he wyll not ne may nothyng doo. he hepeth that he hath and becometh auaricious. The auaricious man bryng riche by cause he hath wel to ete & to drinke / he falleth in to glotonye The glouton whan he hath wel dronken & eten he falleth lyghtly in to lechrye / & thus mayst thou see howe the synnes growen one of another. Item synne maketh of the man helle. For to the synnar is the fyre of auarice / the stenche of lechrye. derkenesse of Ignorance. Item it rendreth a man all wid. It deceyueth a man in makynge him good chere. It sheweth a man to be a fool. For saint Austyn saith that it is grete folye to lyue in suche astate. wherinne dar not deye. Synne greueth a man to the deth for at the deth the man is right greuo? whā he leseth his delites & the soulace of this world that he hath ledde that is to wite of drinking and eting with his frendes. of his richesses of disportes & plaies. & also is priued of his propre body the whiche he shal neuer recouere in suche forme: for whan the soule of the sinnar shal recouere his body atte day of dome. it shal be moche abasshed. and wold wel haue it agayn in the astate. as it was whā the wormes had half eten it in the sepulture / Item the synnar shal be moche abasshed at his deth whan he shal see the deuillis after

¶ the deth the sinnar shal haue

grete shame and confusion whan the synnes shullen be recoun ted to fore god and tofore alle his saintes of heuen. And our lord shall reproche hym by cause he had not doon the werkes of mercy as they haue ben tofore sayd/he shal be priued for euer & for euer light.ne the chyrche shal not praye for hym / and he shal be cast in to helle. Item he shal be departed fro god and all saintes of heuē and fro all good he shal falle fro the estate to doo werkes that ben good for his helthe: Now seest thou how synne ennoy-eth to him that hepeth it in hys lyf/and whan he depeth /and yet more whan he is dede/ Therfore take hede yf thou wylt haue heuen

¶ Of the sinne of pryde/ Capitulo xviij

MAny ther ben of symple people whiche know not what thyng sinne is.ne conne not discerne it.but they can well doo it/wherfore I shal shewe to them some thyng by the helpe of god/without whiche may not be gyuen ony techyng ne de-claracion/And fyrst of the synne of pryde·whyche is the synne that we haue and take of our fyrst fader Adam / the whyche he dide by hys dilobeillaunce.And thys synne doth to vs mo-che harme in diuerse maners·as it appereth by certayn names that it hath after the doctours of holy chyrche: Fyrst it is named Infirmyte. For yt yeldeth a man Impotent & seek to resyste cuyll mouynges and temptacions whyche may come to him Itē it is prompt & redy by cause of continuel inclinacion that it hath of appetyte to doo enyll. Item it hath name corupcyon / whan it bringeth a man to synne. Item vice: by cause it is dy-myuucion or lassyng of goodes of nature. Item langour whā it dureth in nature corupt. ¶ Item it is called lawe of the flesshe by cause the lawe is Inflyct and isyned to the flesshe ¶ Item lawe of the membres for it moeueth them to the wer-ke of cuyll concupiscence. ¶ Item nourrissheyment. For lyke as asshes nourrissheth the fyre. ryght so by it is nourrissyd synne in the flesshe after the werke nutrityf and generatyf.

¶ Item the peyche of the flesshy/ For it moeueth the flesshye at the fyrst moeuyng of synne. and courage to the consentyng: It is callyd concupyscence. that is to saye vyce in dede. as it appereth to them that be nowe able to synne. ¶ Item wylle to synne. as it appereth in the lytyl chyldren. whyche yet haue no power to synne. but they haue the wyll: ¶ Item in so moche that it is compared to the fyrst man. fro whom it cam first that was Adam/ it is named original. whyche is as moche to saie as defaulte of Justice due. Thus sayen the doctours & maystres in theologie

¶ Of venial synnes Cappytulo/ xix

THese bee the synnes venyal: And fyrst as sayth saynt Austyn· Excelle in drynkyng and etyng. in ouer moche spekyng: or ouer moche leyng styll: mockyng of poure people. to ete whan other doon abstynence. to come late to chyrche by ouer long sleppyng. to knowe hys wyf without hauyng hope to haue a chyld. to vysite ouer late the sicke people and the prisonners. ne wylle accorde them that ben in debate & in dyscorde to delyple his wyf and his chyldren/ hys seruaunts and hys neyhbours/ Excelle in flatring. to gyue to the poure thynges delycyoules and contagious to vndrstande saye· or heere ydle wordes in the chirche/ or els where: to swere for Japes without reason. to doo that wherfore one muste swere to forswere hym selfe for ony necessyte. lyghtly and folyly to curse an other/ the harmes & euillis that venial sinnes doon be these. fyrst venial synne byndeth the persone to peine/ not determinatly ne prealely to peine perdurable/ but to peyne purgatyf. & of present affeccion ¶ Item it hardeth the soule. For saynt Gregorye sayth the venial synne derketh the soule. ¶ Item it lasseth the sauour of charyte/ Item it lasseth the powers of the soule. for it ableth not to doo ony good· Itē it tarieth to haue grace for the soule whyche might anon stike vp in to heuē after the· deth it behoueth that for the venial sine it be first purged in purgatorie for it behoueth ꝯ the soule be alle clene atte coming in to heuē

as it was whan the body was fyrst baptyzed. Itē it dyminyll
heth the heuenly goodes not them that we shal haue yf we ha
ue noo venyal synne For whan we doo the venyal synnes we
lese for to doo ony good meritorye whyche we doo not Item
that many tymes the venyal synnes be cause of the dedely Thou
oughtest to knowe that lyke at the remyssyon of dedely synne.
the byhoueth to leue the werke of synne. and to haue good wil
le to absteyne the fro than forthon: In lyke wyse in thys present
world is not pardonned the venyal synne/yf thou leue not in
dede and in wyll: For saynt Austyn saith that no synne is ve
nyal but it may be mortal that is to saye whā a persone hath
therin playsance and delectacyon. but ther be many thynges by
whyche venial synnes may be pardonned. Firste by the sacre
mentes of holy chirche in receyuyng & honouryng them/ Item
by holy water by the bysshops blyssyng. by smyting on his breste
by sayeng of the pater noster/by almesses & by fastynges. And
thou oughtest knowe that it byhoueth that thou haue contrici-
on and repentaunce For elles they shal not be pardoned to the

¶ Of dedely synnes Capitulo xx

Saynt Johan saith in thapocalyps: that he sawe ysshe
out of the see a moche horrible beste / whyche had vij hee
des and. x. hornes and vpon the/ x. hornes ten crownes
Thorrible beste signifieth the deuyl whyche is the see of the helle
The. vij. hedes signefie the vij dedely synnes / that is to wete.
Pryde/Enuye. Wrath. Auarice/ slouthe. Gloutonye. & Leche
rye. For these vij dedely sinnes ben the hede & chief of all euyl
is and of alle other vyces of sinne. The x hornes signifien the
brekyng of the ten comandementis of the lawe. And the x cro-
wnes signifien the ten victoryes that the fende of helle hath/
whan for the defaulte of kepyng well the ten comandementis
of the lawe by the v wyttes to forsaid the deuyl maketh the plo
ne to falle in to dedeli sinne & therfore we will speke therof here

¶ Of the sinne of pryde/ Capitulo xxj

It is pryde to wene to be better worth/or to knowe mo
re:or may more than other or to weye pwod for ri
chelles or lygnage for beaute.for scyence:or for ony other thyng
to haue moo robes or other Jewellis than it appertayneth to
hys astate or to haue habytes delordinate/to saye.or to moo
ony thyng for to be preysed.to auaunte hym self of hys synnes
whyche is ouer grete an euyll/to seche hye astate in offyce · for
to be preysed without that he be worthy/to delpyse and delday
ne ony other To auaunte hym self of somme good dede for to
haue preysyng of the world· For that is yporysye.to dilobeye
the.y:comandements of our lord or of them that he ought to
Exā obeye. ¶ Example/we rede in the fyrst book of kynges/ that
god comaūded to kyng Saul that he shold goo ayenst abyma
lech for to make warre ayenst hym/ And that he shold
put to deth all men and wymen lytyl and grete and theyr be:
stes/and that he shold destroye alle that they hadde. And that
he shold retreine nothyng.by cause they hadde werred ayenst the
chyldren of Jsrael whan they cam fro Egypte· The kyng Sa
ul and hys peple wente thyder.but they dyde not the comaun
dement of god but toke the kyng and ladde hym wyth hym
prisonner and retryned the beste of all the good and of the beste
to make sacrifyce to god. For whiche dilobeysaunce the king
saul loste by hys lyue the moste parte of hys royalme.and wa:
as delyuered to kyng Dauid/ Jt is pryde to haue shame of
the poure and to delpise his poure parentes and kynnesmen/
for theyr synne; The holy euuangelyst sayth that crist had noo
shame to be samplyer wyth iiij. wymen synners of the lygna:
ge of our lord after thumanyte./Saynt Gregorye saith that
we ought to hate the synnes and not the persones synnars/ as
the holy gospel saith that our lord cam in to thys world to cal
le the synnars/and not the rightful men: Jt is pryde to haue
delpyte whan one sherueth to hym hys defautes to hepe hym
in the sentence of curlyng / to here messe whan he stondeth a

curled/thys is right grete synne/ For he taketh no part of the masse· And the preste shold synne gretely: yf he lenge masse knowyng that a persone solempnly accursed were present

¶ Of the sentences of excommynycacion. Capitulo xxij

Many of the symple peple doubte nothyng the sentences of curlyng. And sayen that it letteth not theyr potte to boyll on the fyre/knowe they for certayn that they disobeye god. For seint poul saith: there is noo power but it be ordeyned of god/ And who resysteth the powers of the chirche. resysteth the ordeynaunces of god: God sayth to sayne peter/whan he delyuerd to hym the .ij. keyes whyche ben the power of curlyng and of assoyllyng. that what someuer he loosed vpon erthe/shold be loosed in heuen and by the contrarye· what he bonde in erthe shold be bounden in heuen Thenne seynt peter holdeth the power & thauctorite of excominicacyon and curlyng whyche he hath of god· And the other prelates holden it of seynt peter. and alle the Judges of holy chyrche: Thou oughtest to knowe that there be two parties of sentences moche doubtable to alle persones. as well of the chyrche as seculer. that is to wete sentence of the lawe writen. as to lette hond on preest or clerk or a man of the chirche. and after that the cause is grete the sentence also is more grete: The lawe canon saith that yf thou take a clerke malycyously by the hood or by the chyn sayeng yf thou were noo clerke/ I shold bete the. thou art bounden in the sentence of lawe canon. Ther is another sentence that the Judge of the chirche gyueth lyke as prelats officyals and other deputes of the pope. There is also sentence whyche is called interdict as somtyme the prelates doo whyche Interdite the chyrchys & chircheyerdes for certayn and iuste causes. Ther is another whyche is callyd suspencion as is doon somtyme on them of the chyrche whyche doo not dyuyne offyces for some causes. Ther is sentence to them

that medle wyth them that ben excommynyed/ sauf in caas sat
tryd by the lawe. Saint gregoire putteth many caales to them
that may medle wyth the excommynyed. that is to wete the wo
yf. the chyldren & the seruantes. they that knowe not that they
be acursed/ they that goo by the way/ whan the interdit is in a
toun. yf they may not otherwyse haue theyr lyuing but by them
and they that for charite and not by pryde wold doo almesse to
them that be excommynyed/ we forbede not saith saint Gregoire.
Saint Johan golden mouth saith that none ought to despy-
se the sentences of the chyrche/ For it is no mortal man that
curseth & excominieth. but it is god whyche hath gyuen pow-
er to man. and hath made the man worthy to haue suche ho-
noure. It is pryde to here masse wyth them that stonden acur-
sed: & to medle with them wetyngly/ but in caas suffred by the
lawe as tofore said is. also to leue to doo well for to speke &
Exā mocke the peple. to be in dispayr for his synnes / Example.
seint gregoire saith & reherseth in his dyalogue that ther were
in a monasterie of seint benet two nonnes. the whyche had one
man of religion that serued them whom oftymes they angred
& said to him many vylonies & whan he had longe & moche
suffred/ he wente to seint benet. & said to hym that he was euil
treated by them seint benet sente for them. & bad them to correcte
their tongues saieng yf ye not ameude you/ I shal curse you.
they amẽded them nothyng. & dyed shortly after & were buried
in the chyrche. whan the masse shold by song/ & the deken cried.
that they that were not partyners of the benefice of the chyrche
And they that were excommuied shold goo out of the chyrche:
their nourices whyche offred for them sawe them goo out of the
chyrche. & whã she sawe that she remẽbred of that whyche seint
benet had said to them & told it to seint benet. whyche with his
owen hond gaaf thabsolucõn & said goo & make oblacõn for
them to our lord: & they shal be assoilled. & soo was doo/ & after
whan the deken said that they that were not participant & ex-

neuer after they were seen departe out of the chyrche & note wel that seint benet had not excommynied them ony other wyse but vnder condicyon saieng. yf ye amende not you I shal curse you. Example. Item it is redde that at troyes in champayn was a bysshop whiche excominied & cursed the bayly of the cyte: and after alloilled him & had him to diner wyth hym. after diner the bysshop demaunded him yf he were not more eased than he was whan he stode acursed/ the bayly answered/ that he sette ytyl ther by and made no force. And anone the bysshop for to shewe hym his erreur made to brynge forth a whyte lof and departed it a sondre. & after said / Brede by thauctorite of god & of seint peter thapostle I acurse the here / and anone that one half of the loof became as blacke as a cole/ whan the bailly sawe that he and alle his companye were mocke aballyshed. thenne said the bysshop to the bailly. certaynly ye were as black ayenst god whan ye were in the sentence/ and after said by thauctorite of god and of seint peter I alloille the anon the brede was as whyte as it was tofore. Nowe seest thou howe thou oughtist to doubte the sentence of curseyng

Exā

¶ These ben the branches of pryde Ca. xxiij

The first is disloyaulte/ that is vntrouthe. The second is despite. the thirde is presumpcōn. the iiij ambicōn. the v. is vainglorie. vj ypocrisie: And the vij folish drede. to these sinnes acorden alle the synnes. that aperteyne & that growe of pryde. but to eche of these braunches longen many smale twies whyche sholde be ouer longe thynge to reherce all a long Exāple. It is red that a grete lady was rauysshed in spyrite & sawe a grete coūtesse dede whiche had ben with her wel acointed and sawe the deuylys whiche token away the soule fro the body and ledde it in to helle. This coūtesse in complaining her self & in grete bywaylliges saide alas caitif that I am I ought wel to sorowe. for I haue ben in my lyf chaste ynowh of my body. Abstinent ynowh of my mouth mercyful ynowh &

pietous to the pour: & am not dampned but onely for the adu-
nement of my body vayn & prowd whiche I haue ouermoche
loued and many tymes I haue ben chastised & rebuked but I
wold neuer leue ne abstreyne me therof but I dyde grete payne
and labour for to plaise men And for so lityl thing and so litil
tyme. that so lytyl whyle endured I am dāpned perdurably/

¶ Of the yefte of drede ayenst pryde. Capitulo xxiiij

The fyrst yefte of the holy ghoost is the yefte of drede: this
yefte casteth out alle the sinnes of the herte. but properli
it stopeth the rote of pride. & it plantyth the rote of hu-
milite. the holy ghoost demādeth of the sinnar your peticions w
han he awaketh him & wiseth him fro sinne. & openeth the eyē
of his herte. he yeldeth to hym his witte & minde. & axeth hym
where art thou/ that is to saie behold caityf in what sorwe &
in what sine thou art in this world. for thou art like vnto him
that slepeth in the see in perill in a shippe: & seeleth nothing ne
knoweth his perill. after he demandeth fro whens comest thou
that is to saie behold caytif thy lyf vnto this tyme. for thou co-
mest fro the tauerne of the deuil in the whiche thou hast wasted
thy lyf & lost thy tyme & alle the goodes that god hath gyuen
the. after he demādeth what doost thou. that is to saye/ thou art
feble toward thy body & toward thy soule. thou weenest to be ho
le & strong/ & by aduenture thou hast at thy herte the humours
of infeccion naturell whiche bringeth the to the deth of thy bodi
And in thy soule thou hast the humours of sinne whiche shall
bringe the to the deth of helle. yf the grace of god rescue not the.
after he demādeth whither goost thou. that is to saie thynke &
byholde thy gooyng. for thou goest to the deth where thou shalt
falle in to the hondes of the deuillis thou goest to thy iugemēt
where thou shalt fide the iustice so cruell so rightful & so mighty
that none may gainsaie ne withstond it/ thou goest in to helle
where thou shal finde fire and thondre & many tormētes whyc
che neuer shall leue the. ne cesse for to tormente the / this doeth

the holy ghoost to the synnar he openthe the eyen & inaleth hym to see & byholde to fore & after these ben the iiij bodyes of thõdre that bere the synnars and makyth them to tremble & to have drede & these regardes ben the regarde of humylite whiche the yet te of drede bringeth to the herte of the synnar whan he is vylited

¶ Of humylite Capitulo xxv

Humilite is a vertu that mocheplealeth to god of the which saith seit bernard I dar wel saye saith he that without humilite the virgyne marie had neuer plealed god She her self saith in the magnificat that she made: that god behelde more her humilite than her virginite: for without virgynite may wel god be pleased/but not without humilite. yf thou remembrest wel two whens thou comest. & knewest wel the pouerte of thy birthe. how thou hast be conceyued in sinne & of how foule & vile matere thou hast be made and fourmed/thou sholdest haue no cause to be proud ¶ Saint bernard saith vnderstond man vnderstonde & considere in the ende what thou shalt be after thy deth. verily saith he ther was a time in whiche thou were not. after thou were made of vile matere/& in a foule place conceyued. wher for thenne art thou proud . for thou art nothynge but pouldre and asshes conceyued in synne & in miserie & liuest in peyne and deyest in grete sorowe. certes saith saint bernard a man is nothing but a frothy stynking in water ful of dung & mete to wormes after that a man is made he be cometh wormes mete and ordure & wtynnes: and so he cometh to nought. Behold saith seint bernard in the sepultures of Empewous . of kinges & of grete lordes that haue ben what thou shalt finde there but duste & stinking filthe. they were made of suche matere as thou art. and thou shalt be as they ben certes yf thou consider wel the thinges byfore said thou shalt be hũble of herte & of dede & yf thou haue alleway the eyen of thy hert toward thy sinnes thy defaultes/& to thy poure frailte. thou shalt sette nothing by thy self ne preise thi self nothing/thẽne thou shalt be grete tofor

god .for very humilite cometh fro the herte.seint gregore sayth that as moche doth he that gadreth vertues without humilite as he that weneth to gadre dust to bere the wind.& seit austin saith that pryd made of āgellis deuillis but. humilite made of men angellis.Exāple.it is redde in vitis patrū that on a time thabbot macharie walked in an halle.& the deuil mette with him/& supposed to haue smeton him with a sharp sithe that he held in his hond.but he coud not.& said to him. macharie thou doost to me moche grief & harme.certes said he I faste & wake more than thou doest/for I neuer ete ne slepe.but only thy gre te humilite ouercometh me/now take hede how moche worthy is humilite.

¶Of shamefastenes Capitulo xxvj

Of humilite cometh shamefastnes whiche is a noble thig in a persone that can wel kepe it.seint bernard speketh of shamefastnes & saith.O how fair a thing is it & shynyng gēme of good maners in the face of an adolescent that is to saye of yong peple a gēme is to saie a precious stone .shamefast nes saith he is special glorie to kepe conscience & good rnōme siege & prouince of vertue preising of nature.& signe of all honest re/& saith yet I knowe nothing more curtois than shamefast nes:and the wyse tulle saith that without shamefastnes may nothing be rightful ne honeste:now be thenne shamefast & be a shamed to be seen in to vrre ne in comyn place without necessite and be not stowte ne vacabūde or staring.but symple & shame fast after thexāple of the virgine marie whiche was troubled at the salutacōn & coming of the āgel gabriel/& that cam of vir ginal shamfastnes.& that remēbrance cam to her of prudēce & of discrecōn/& that one is nothing worth without that other for ther ben som that ben shamfast of a bestial shāefastnes that can not kepe contenance in them for the defaulte of witte & of prudence.& ther be som that make them wyse & saien without shame that whiche they knowe so precysely that they be noyed to euerych and ben holden for foles.but shamefastnes ought to

be ioined with prudēce to thende that they be shamefast wysely and wyse shamefastly. ¶ Of discrecōn Ca. xxvij

Discrecion is as who saith an holy nourrice & the kepar of alle vertue. and it may not be goten as it is said but by very humilyte. It happeth ofte whan a persone hath too grete peyne & grete dilygence to knowe humilite & to too lom good for his saluacōn the deuil the whiche is ägry therwith cometh to him for to make him lese all to his power by vainglorye. whiche he putteth in his herte & saith to him. now art thou a good man or a good woman/for moche folk saye good of the and holden the for good & hūble & right deuonayre. but whan. thou seest the thus assailled thou oughtest anon to renne to discrecyon & there thou shalt fynde iiij consideracōns whiche shal chace & hunte away the deuyl fro thyn herte. The first consideracōn of thin owen byrthe/the ij is thignoraūce of thy poure estate. for as the doctour saith. ther is none that knoweth: whether he is beloued of god or not. or in grace or out of grace. the iij cōsideracōn is the remēbraunce of deth. the iiij is thabydyng of the grete iugement/whan discrecōn without the whiche noo vertue is ought worth shal come to thy herte & bringe to the these iiij consideracōns. thēne thou maist wel thynke that the fende shal not mowe greue the. for these be iiij grete causes to holde thy herte in humilite. now thinke thēne on thy propre byrthe & condycyn how king dauid dide whan he said. I am said he a litel worme & not a man/thus knowlecged he his poueste & his vylete for like as the wormes. be vyle lytil & despyted & gro we all of the therthe right so men & wymen ben vyl of them self & of hyr propre frailte. for whan a man entreth in to thys world he bringeth nothing with him ne nothing he shal bere away. & all naked he shal goo. Example. It is rede that saladius. Exā
which was grete souldan of the sarasins whā he saw approche the houre of his deth he dyde doo hange vpon a spere the shrete or cloth in whiche his body shold be wrapped in & buried & made it to be born thurth the cyte and doo crie with and hie wys.

loo here is all that saladyn the gret soudā shal bere with him of all his richesses whan he shal deye. seint bernard saith that who shold wel beholde & take hede of that whiche yssueth out of the eyes/of the eres. of the nosthirllis/of the mouth. of the heres of the nailles or vngles/of hondes of fete & of all other conduites of all the body & of all the fleshly he shold finde that ther is non so vyle ne so stinkyng as is that whiche issueth & cometh out of the bodyes of men & of wymen & as we be oueral the body soul wooly/and who that shold thinke wel how the deth cometh soone & approcheth pale and horrible cold & wan stinking and dredefull & also on them that he hath loued wel whā the eyen shal be broken and turned in the hede & whan all the wyttes & alle the mēbres of the body shal haue lost their offices & the armes & legges shall be stif cold & withdrawen & alle the body shal be as a tröñ dred & carwine whiche behoueth anon to be born to the erthe to thende that the ayer be not the wel corrupt/for to be gyuen to the wormes for to be eten. who that shold wel thynk he non shold neuer haue cause to be prowd

¶ Of the synne of auarice capitulo xxviij

This sinne of enuie whan one hath sorowe of the good lyf & of the wele of another to haue ioye of his sinne or of his harme or dōmage for to detracte & saie euyl of another behinde him to make discord bitwene them that be frendes. The sinne of enuye is moche greuous & approued to the deuil with the synne of pryde. yf thou doo euyl. & thou desyrest that other doo in lyke wise. thou synnest by enuye for thou wilt that the other be euyl lyke to thy self. they that haue good begynnīg to doo well and to prouffite in the loue of god. thenuioꝰ enforce them to quenche & extinkte them yf he may/the other that prouffite wel to god and to the world also thenuyous enforce them to hinder and hindre them to his power they that ben parfight & in gre te estate & that doo moche good & good werkes to ward god and the world. thenuious adresseth his engins for to destroie & huyte their goode loos and fames for how the good fame is mo

re grete the more grettir sorowe he hath & therfore saith boece
Wold god that in alle places · the enuyous hadde eyen to fore
and behynde to thende that of the good wele that they sawe o
ther men haue they shold be the more tormẽted . thenuyós hath
of custome yt he here that one saith good of ouy plone & he know
we or hath herd ony harm of him .for he is right parfight &
wel iuste that hath in him non imperfectõn. anon he answereth
by grete enuye that certainly he is a good man/but he hath su
che a faulte in him this sinne is so perillous that vnneth may
one come to good true repentaunce .for it he is contrarie to the
holy ghoost whiche is fontaine of all good and god saith in the
gospel that who sinneth aienst the holy ghoost shal neuer haue
mercy in this world ne in that other for he sinneth of his pro
pre malice neuertheles thou oughtest hoolly to vnderstondeth at
ther is no sinne so grete but god may pardone & forgyne it in
this world and in that other who that repenteth him with go
od herte but vnneth and with grete peine that ony repenteth
of suche sinne whiche warreth to his power aiẽst the holy goost
& his benigne grace by cause he warreth aiẽst spirituel good like
as the iewes warred aienst our lord for the good dedes & wer
kes that he dide Of the sinnes aienst the holy ghoost/C.xxix

Thou oughtest to knowe that the vi sinnes aienst the holy
ghoost & that be specially aienst his grace: the first is pre
sumpcõn by whiche a man is bolder to sinne for hope
of light & soon forgiuenes & so maketh the merci of god occasiõ
more to offẽde him this is presumpcõn whiche maketh a mã to
misknowe & mis vse the grace of the holi ghost: the ij is despa
ir or wãhop whiche taketh away the gretenes of goddis mer
cy like as doeth presumpcion his iustice as thou hast of cain whã
god blamed him by cause he had slayn his brother abel he answ
red mi wikednes is so grete that I shal not mowe haue ydõe
ne forgyuenes but sait bernard reproueth him & saith thou liest
caĩm for if thou haddest asked pradon And mercy of our lord
he had giuen it to the & iudas offended more our lord of that

The was so in despair

than of that he betraied him to the deth . Thriu is abstynacion that is hardnes of herte whan a man wilfully & of purpose dispoleth him to lyge in his malyce. that he wil nat be enclined by ony auctorite or reaſō to be turned fro hys mys oppnion as ege as was whiche ſaid to ſait andrew J wil paciently here the but what euer thou ſaye yf thou wilt not here & obeye me J ſhal excyſe the/the iiij is deſpite of penāce. that is whan a man hath purpoſe in his herte/that he ſhal neuer repente him of his ſinne: and ſoo contynueth in dede to thende of his lyf/& this is moſte properly ſinne in the holyghoſt. the v is for to warne & defame the grace of the holy ghooſt in another lyke thou haſt herd to fore The vj to warne ayenſt trouthe wetyngly. and ſpecyally the trouthe of the criſten faith Alle theſe ſinnes ben ayenſt the holy ghooſt. & they be ſo grete that vennethe ony cometh to amendement . and therfore ben they with grete peyne forgeuen & pardōned: Exāple. It is rede in the lyf of faders that on a tyme the abbot moyſes ſatte with his brethern/& eueruch demaunded of him . of theyr thoughtes and he gaf to eche of them an anſwere. ther was an auncient abbot whiche was moche enuious whiche ſaid to him: abbot moiſes thou art lyke a comyn woman whiche arayeth her for to drawe men for to come & ſinne with her . moyſes anſwered to him thou ſaiſt trouthe god hath ſhewd it to the The other ſaid/moiſes thy body is all ful of venim/moiſes anſwerd to him thou ſaiſt trouthe abbot. for thou ſeeſt that whiche is without forth only/but and yf thou ſaweſt that whiche is within me/thou ſholdeſt yet ſaie werſe. After this ſaid one of his brethern to him. moiſes faire fader art not thou troubled in thy ſelf: of that whiche this olde abbot ſaith to the. he ſaid to hym noo verraily. for J am ſuche within forth as Jam without forth and therfore J am not angry ne troubled

Of the yefte of pyte ayenſt enuye. Capitulo xxx

The ſeconde yefte of the holy ghooſt is the yefte of pite that is properly a dewe & a triacle ayenſt alle frēnye & ſpecially

ayenſt the ſinne of enuye for this yefte expulſeth & pluketh out the wte of enuye and yeleth it parfightly/thenne the herte that re ceyueth a dewe of ſwetnes whiche maketh it to germe a wte ſwete and wel attempred that is the good loue of the herte w herof groweth a faire tree and an hye bering right good fruyt that is a vertue good and faire whiche is called manſuetude or benygnyte that is ſwetnes of herte whiche maketh a mā ſwete & debonnair.charitable louing/& amiable for it maketh a man parfightly to loue his neighbour as him ſelf as we haue ſaid tofore ¶Of the ſynne of yre Capitulo xxxj

There is a good ire whan one is angry ayenſt euyl or ay enſt defaulte of another.& that is no ſinne/but there is a nother euil yre whiche maketh murmure aienſt god.or to deſpite god.his moder and his ſainctes.and that is callyd blaſphemie. yf a man ſhold ſaie blaſphemie or vylanie of the kyng or the quene as is ſaid of god or of our lady he ſhold be greuouſly puniſhed/an holy man ſaith Alas how grete yre is it to ſwere and to forſwere and ſeie blaſphemye of god/for w hyche many deye of ſodeyn deth:. Example.ſaint gregore wher eth in his dyaloge/that ther was at rome a burgeys whiche had a ſone of v yere of eage whom he loued merueylouſly & nourriſhed hym mothe tēderly this child had a right euil cuſto me for whan ony thyng cam to him ayenſt his will anon he wold ſwere horably by our lordis body and his mēbres & his fader chaſtiſed him not therfore.it happed that this child was ſeke vnto the deth:and his fader helde hym in his lappe. The chyld ſawe the deuillis how they cam to his deth and began to crie lowd:put away fader.put them away.& ſo ſaieng hydde his viſage in the lappe of his fader his fader demanded hym w hat it was that he ſawe & he anſwered that he ſaw the deuillis comig for to take him.& ſo ſaieng he began to ſaye blaſphemye of our lord like as he had be tofore acuſtomed.& anon he dide ſodaily.& god ſhewde to his fader/wherfor he ſo deyd & for w

Exā

sinne he was deliuered to the deuillis for by cause that his fa-
der dyd not correcte hym he was so acustomed: that at the deth
he sette nothing ther by. and therfore god pugnissyd hym. now
beholde thēne what god shall doo of them that ben in grete age
that aduysedly & wetyngly blaspheme so almighty god. whā he
punissyd in suche maner a child of v yere of age. Itē to swere
by the blod of god: or by his body. or by sēblable othes it is right
grete sinne. also for yre & angre som despeyren & gyue them self
to the deuil / Itē for yre & angre to doo harme & hurte to other in
dyffaming them whiche is werse than to robbe hym how wel
that the euil that one saith be trouthe. also he that leyeth hond on
prest or clerk he is excommined & acursed by the lawe canon. &
alle that letten euilly the iurisdiction of holy chyrche ben acur-
sed by the lawe. Of yre growe homicides that is to saie man-
slawhter. clamours. indignacōns. rancours whiche abyden att
herte medled with hate / grete desire of vengeance / and mortall
warres emong frendes wherof growen ouer grete harmes &
hurtes whiche may not be guarissyd ne amended. Example
Saynt gregore reherseth in his dialogue that ther was a non
ne whiche was so angry that in what place she was she moe
ued alle way rancour pleys and debates Jt happed that she dey
de and was buryed in the chyrche the nyght after. that she was
buryed. the kepar of the chirche by grace of god sawe that she w
as brought byfore the hye aulter & was departed in the body
one parte was brent wyth fyre And that other abode hool / On
the morn he rewāted this to the frewes which comen to fore the
hye aulter wher she had be brent. and fonde the place also brent
as yf the body had ben vilyply brent

¶ Of the yefte of scyence ayenst wrath & yre Ca. xxxij

The thirde yefte of the holy ghoost maketh a man clere
seyng. & therfore it is called the yefte of science for it ma-
keth a man wise by mesure in all thinges. this yeft whā it dis-
cēdeth to the hert it pulleth & casteth out the wrete of the synne of

¶ yre and of felonie

Whiche troubleth the herte & maketh the man all fro him self in
suche wise that he seeth nothig for to conduite him self ne none
other but this yefte enlumineth the herte of the man on alle par
ties so that he may not be deceyued of non other. like as the yeft
of pyte maketh him innocent right so wyl he deceyue non other
saint Johan saith in thapocalyps that he sawe in spirite that
the holy men whiche were ful of this yefte were all ful of ver
tues byfore and byhynde. this yefte is the maister of the hertes
that is to saie of the vertues of the soule for he hath ordeined
alle thynges to poynt and by rule

¶ Of the synne of slouthe Capitulo xxxiij

The holy scripture saith that tofore alle werkes thou oug
hest in the morning whan thou risest to yelde thankings
to god of his benefaites and to blysse the with the signe of the
crosse. & to crie him mercy in very repētance of all thy synnes/ &
at the nyght whan thou gooest to thy bedde in lyke wyse It is
slouthe for to be ydle and to waste the tyme in vanite for al our
tyme our lord shal demaunde of vs strait acomptes & rekenige
atte day of iugemēt. & on what good we haue employed our
time. & therfore admonesteth vs saint ihrome that we doo som
good to thende that the deuyl finde vs occupied & thēne he shal
flee fro vs. for truly ouer many euillis comen by ydlenes Exā Exā
ple/ By cause that they of sodome and gomor weren comynly
idle & dyde nothig they fylle in the synne ayenst nature. Wher
of they were grenously pugnissyed. Saint bernard saith that
ther is nothing so precious for our sauacion. as the tyme & the
good that we mowe doo in this litil & miserable lyf by whyche we shal haue heuen whiche is the lyf perdurable. Itē it is
slouthe whā god warneth to doo som good whiche thou maist
doo/ And thou doest it not. Also to forgete the goode dedes
and the synnes that thou hast doon. For god forgeteth them
not ne the deuil also ¶ Example we rede that saynt Exā
Austin on a day studied. & sawe passe by hym the deuil why
che bare a grete boke vpon his sholdres he comāded him to tarie

him what was in that boke/the deuyl said these ben the synnes that the peple hath forgete:he demāded saieng ben there ony that J haue forgeten in tyme passed. The deuyl shewd to hym his boke.and fonde noo synne that he had forgeten sauf only that on a tyme he had seid no complyn Thenne seint Austin comanded hym that he shold abyde. and anon he entryd in to the chyrche and said wel and deuoutely his complin and after come again to the deuill/and bad him to shewe him his boke there as was writen the default of his complin. the deuil serchyd & fond it all wid & scraped out there as was writen the deffault of his complin.thenne he said to saint augstin that he repentid that he had shewd him his boke. For by the vertu of thy prayers thou hast put away thy synne. Jt is slouthe not to praye to god /and not to doo his deuoir for the dred bodies as he is bound to doo/ne to doo:truly his dayly werke whan he werketh for an other man/& not to take hede to the prayers that he said for yf thou take non ētencion to them.god taketh none hede to them not to withdrawe another fro euyl doing to his power to flee and goo fro the preching & sermons. for that is a signe that he is not on goodes half.that gladly heereth not the word of god for ther he may here moche good to doo wel·& correcte & chastyse him self fro many euillis/& alleway he may lerne.

Exā Example. We rede of a riche & noble clerke the whiche liued moche delicously/ and wold not gladly here the sermons for drede that he shold here som thing.for the which he shold entre in to religion/for he felte him self lightly for to be conuerted it happeth that a frere prechour·cam to him in tō his chābre·in whiche he had a moche fair bedde & wel arraied.anon as he sawe him he said to him/frere ye be right welcom but J praye you preche nothing to me·& he promised him he wold not Whan they had spoken to gedre of many thinges the frere wold haue goon his way & said to him sire J haue promised to you that J shold not preche to you.& so J wyll not/but J praye you

¶ Whan ye be leyed doun

in this fair bedde/that ye wyl remēbre how the poure soules be leyed in the fyre of purgatorie. And therwyth he departed: whā the clerke was leyed donn in his fair bedde he myght neither sle pe ne reste whan he remembred the wordes that the prechour had said to hym On the morn whan he was rysen he gaf all that he had for the loue of god & entred in to relygyon: & after was an holy man/ Now seest thou how it is good to here the word of god/ It is slouthe whan thou goost not gladly ne with a good wyll to chirche. For it is the first thyng that thou oughtest to doo whan thou art rysen out of thy bedde for to re comande the to god/ & in good trouthe thou & all thy werkes & belynelles shall fare the better yf thou so doo. Example Elea zar whyche was patriarke of alexandrie recōteth of two cer de waners whiche were gollybs & liueden by their craffte. That one was right a good werke man and had not grete meiney in his hous..and was alle way poure. & alle way he selled not to werke/ That other was no good werkman & had a grete houshold and grete meiney. but he doubted mocke our lord god. and was alle way riche. hit happed that the poure cerdo wanes said to the riche Thou muste nedes be a theef: for I am better werkman than thou. & am alle way poure. & thou art riche. that other answerd to hym softely/ brother knowe for certayn that I haue fōūden a place/ where ther is a grete tresour. yf thou wilt swere that thou shal kepe it secret I shal lede the thyder On the morn they awoos tofore day and went forth tofore the chyrche. and the riche man said to the poure late vs entre first in to the chirche. and late vs praye to god that he hepe vs fro doyng ony thyg by whyche we may take harme/ they entred in to the chir che/ and herde the malle and the sermon. and anon after it was clere day. Thenne the riche man said to the poure. Late vs now goo home to our houses tyl another tyme and he said further more. brother know thou for certayn that I haue fōūden non other tresour but the chirche & I truste verili that if thou frequēte

Exā

and yf it. thou shal be as riche as I am. And thus the poure good wanner began moche riche after whan he frequented the chyrche and the sermons.

¶ Of Prayer

THou oughtest to knowe that in alle places and in alle werkes one may. and ought to praye and serue gode. but most specyally in the chirche. for as the scripture saith The monastere or chirche is called the houle of prayer. whan thou goest to chyrche for to praye to god. thou oughtest to putte fro thyn herte/alle erthely affyccions for to take the better hede and entente to praye vnto god. ¶ Exāple it is redde of a grete clerke that sold alle that he hadde: and gaaf all for the loue of god to thende that he myght the better take hede and entēde to prayer. and reteyned nothyng to hym self/saf only an asse for to bere hym fro toun to toun for to preche omtyme whā he preched or song malle or sayd hys orysons and prayers all way he thought on his asse. and doubted that he shold be stolen or that the wulf shold ete hym. whan he sawe that he was so troubled/he sold his asse. & gaaf the money therof for goddes sake. to thende that he myght the better make hys prayeres. thou oughtest to saie thy prayers. softe and stylly. to thende that the deuyl enforce hym not to lette the/ne that he here them. seynt bernard saith that one maye better and more deuoutly saie his prayers by nyght whan alle thynges ben at reste. than by daye For thenne one is not so moche troubled of worldly thynges as he is on the daye tyme Thou oughtest to haue stedfast faith that thou shalt gete that whyche thou demādest: yf thou demāde thyng reasonable. For sayn̄t James saith that he that doubteth getith nothyng and god sayth that/that thyng whyche we demande we shal haue. yf we perseuere/and be nothyng abasshed yf thou haue not anon that whiche thou demandest: For saīt Austyn saith that god giueth not to vs anon that whiche

Exā

thou demandeſt. For ſaint auſtyn ſaith that god geueth not to vs anone that whiche we requyre. how wel it be thyng reaſonable to thende that we requyre hym more ardantly/ Eyample we rede and haue in the holi ſcripture of the. woman of canane whiche prayed our lord that he wolde hele hir doughter the firſt time he anſwerde not and ſhe perſeuerde all way beſechyng our lord deuoutli our lord anſwerd to hyr that it was not good to geue the breed of chyldren vnto dogges/ he called the breed the wordes of ſauacion and the chyldren them of Iſrael and the dogges the paynems/ bi cauſe they were hethen/ but how welle that by the grace of god ſhe vnderſtode wel his wordes ſhe ne ceſſid not for to praye. and told to him that he ſaid trouth/ but ſhe ſaid that the ſmale hounds eten ofte of the crommes that fylle fro the table of their lord/ whan our lord ſawe hir humylyte and that ſhe compared hir to lytyl hounds. and perſeuerd alle way on hir requeſt. he anſwerd to her and ſaid. O woman thou haſt grete faith· thy prayer is graunted. And anon hyr doughter was hool. For the doctour ſaith. not in rennyng. but in perſeuering the guerdon is gyuen. And ſaint Gregore ſaith that it is not vertue for welle to begynne/ but to acompliſh as well to perſeuere. Thou oughteſt to praye our lord in grete reuerence. and with thyn herte. for he ſaith by the prophete: The peple praye me with their mouth. but the herte is fore fro me/ It pleaſeth not to him the preſumpcion of ſomme that goon to him boldely as familiers frende/ but he wil how wel that thou be grete and parfyght that thou goo to him in recordinge & in grete confuſion of thy ſynnes in grete drede and in grete reuerence as to a grete lord and that thou behold the hyenes of hym: and hys grete puiſſaunce. and after take hede and ſee thy lytylneſſe and thy poueрte thy feblenes corporall and ſpirituell And thou oughteſt to saye humbly I am not worthy to lifte myn eyen toward heuen for cauſe of my ſynnes. by whiche I haue ofte diſpleaſeth the/ But lord I that fere and drede thy

Juſtice and priſtaffe haue recours to thy grete mercy whyche
for the ſynners wolderſt ſuffre thy ſelf to deye & I praye the that
to me poure ſynnar thou wylt ſherue and doo thy grace how be
it I am not worthy. that thou behold me with the eyen of thy
grete mercy. Atte leſte wonchſauf two frere to vyſite and con-
forte me in all my neceſſytees and my werkes/ ſeint auſtin ſa
yth that oryſō and prayer is to the man an holy defence to hys
good angel ſolace. to the deuil torment. and to god agreable ſa-
cryfice/ and delyte not the to make thy prayers to god ne to ſaye
wordes polyſſhed as ſomme doon: For ſaynt Jherome ſaith
that it is more auayllable to ſaye vij pſalmes in deuocōn than
all the plaulter in heupnes and ennoye. And therfore made our
lord the pater noſter lytyl and ſhort to thende that it ſhold be ſa
yde wyth the better wyll and deuoutly/ ¶ Thou oughteſt to
know that two thynges letten prayer as ſayth ſaynt Ylodore/
that is or by cauſe that one ceſſe not to doo euil. or elles that
one pardone not ne forgyue hys euyl wylle or maletalent For
lyke as it is longe or the wound be heled and may not auayle
to the guaryſshynge as longe as the ywon is wythin So in ly-
ke wyſe prayer auayſleth nothyng to hym ne profyteth as
longe as he hath euyll at his herte/ Saynt James ſayth
that moche auailleth the holy prayer of a ryght wys man

Exā ¶. Example We rede in the holy ſcrypture in the thyrd boke
of kynges that Helye the prophete whiche was a man and
paſſyble as we be. For the ſynne of achas kyng of Jſrael why
che ſynned moche gretely ayenſt our lord: and made the peple to
ſynne. he prayed our lord that it ſhold not rayne ne deve on the
erthe. And ſo he dyde not by the ſpace of thre yere and ſyxe mo
nethes. and after he prayede to our lord to ſende them rayne.
¶ And the heuen gaaf raine and to therthe fruyt/ by whyche
thou maiſt ſe that moche auayſleth prayer of a good perſone.

Exā Somme ther be that for their hye ſyngyng wene to pleaſe mo
che god. ¶ Example/ Jt is redde that in a monaſterye of

Cyste.xuly.ōn a tyme at matines one had begon a psalme in
a mene/And in that poynt and tune the olde men contynued.
And there was a yong monke whiche was prowd which lyfte
vp his wis aboue the other. And how wel that the auncyent
men/wold haue kept thyl contrary to him.yet some of the yōg
monkes fulfeined theyr note & point in suche wyse that the olde
men were still/but anon yssued out of the mouth of the yonge
monke lyke an hoot yron all rede / and it transported to them
that had holpen him Thys is aienst them that synge more by
presumpcyon than by deuocyon And therfore saith saint austin
alle the tyme that I me delyted more in the songe than in the
wordes and scripture that I songe. I confesse that so ofty-
mes I synned grenously/ ¶ Example. It is redde of a Exā
symple woman that ofte wente to the chyrche. The preste of
the chirche had a right cupl wis. And alle way whan he songe
this woman wepte The preste sawe that she wepte and had
supposed that she wepte for his faire syngyng. & enforced hym
to synge the more hyer and lowe: and more strongly that he
songe:the more the woman wepte The preste myght not lenger
taryc but went to her for to demaunde wherfore she wepte in
the chyrche/whan he songe; Alas syre said she I ought wel to
wepe. For I hadde an alle that dyde to me moche good la-
bour whom I haue lofte. and me semeth whan I here you sin
ge/that it is he. The preste whiche supposed to haue had pry-
syng departed and wente his way all confused and mocqued
¶ Thys is aienst them that in theyr syngyng loke more after
loange and pryesyng of the world than of our lord Example
It is redde that in an abbaye where as saint benet dyde there
was a monk whiche had a right good wis & it happed that Exā
in the vygille of Ester.he bielyd the taper of waxe/and of his
wis relowned a melodie so swete that it semed to alle them
that herde it that it had ben the wis of an angel: whan the pal
hall was bielyd.the monk was neuer seen after.and it is sup

poled that it was for that he glorifyed hym self ouermoche in his songe and thys is ayenst them that glorifye them self ouermoche in theyr songe.

Of them that speke in the chyrche whan they shold praye god/

Capitulo cccv

IT is slouthe whan thou art in the chyrche & oughtest to praye god & thou troublest and lettest other. For the wyse man sayth that anon as thou art in the chyrche. thou oughtest to remembre wherfore thou art made a man thou oughtest to rede & synge yf thou can or praye to god to thy power. many there be that doo nothing but iangle and destrouble other and let

Exā to them and they doo many harmes. ¶ Example/ It is redde that on a tyme saint martin sang masse and saint bryxis helped him whiche sawe behynd the aulter the deuil whiche wrote synnes that men dyde in the chyrche as in lawhyng in spekyng and in lettyng the dyuyne seruyce and offyce. so it happed whan he had moche wreton/ he had not ynowgh of parchemin for to wryte yet more that was woon And he drewe out the parchemin with his teeth so strongly that it brake and knocked his heede ayenst the walle And whan saint bryxis sawe that he began to lawhe moche strongly whan saint martyn had ended the masse he blamed him by cause he had lawhed in the chirche Saint bryxys told to hym the cause and saint martin coniured the deuyl. that he shold saye to hym all that he had wreton the whiche said to hym that it were the sinnes that were doon in the chyrche. saint martyn preched this to the peple/ And they confessed them of their synnes / And so the deuyl was constrayned to deface and strake out all that he had wreton. An

Exā other Exāple. it is redde of an old woman that whā she was in the chirche she lawhed alleway murmured & letted her felawes to saie their orisons & prayers. how wel that in other thinges she kept her self right wel fro sinne whan she was dede all the membres of hir body were found fayre and clene sauf the

tongue/for ther yssued out of hir mouth a grete serpent wyth a grete multitude of wothes which gnawed vpon her tongue

¶ Of euyl spending the tyme Capitulo xxxv

IT is slouthe as we haue tofore said to occupie the tyme in folie. for it shal neuer be recouered: Exãple A religyous persone of clereuauly reherceth that an holy man herd a wys whiche playned him merueillously And he demaunded what him eyeled. & he answerd to him that he was a soule dãpned whiche cõplained his dãpnacyon & saide that the thing why the most tormẽted the dãpned sowles is the tyme that they haue loste and euyll spended in this world. for they myght wel haue doon so moche good that they myght haue had the lyf perdurable the whiche they haue loste by theyr negligence of this synne ben not quyte the hunters ne hawkers whiche wast the yr tyme in suche vanites & despende the goodes that god hath lente to them in dogges and hawkes wherof they shal rendre & yelde strayt a comptes atte the day of Jugement & many tymes they leue to serue god wherof they shal in thende be right greuously punissed. the holy canon saith that it is not found in holy scripture that ony hunter was euer saued ne saintifyed And saith yet more that he that seeth the hunter & delyteth him therin that he shal see our lord in grete angre. Example A doctour whiche was called peter de clugny reherceth of an holy mã whiche was in his prayer on the good fryday the whyche was rauysshed in spyrite vnto ester day and said that he had seen in purgatorie a knyght whiche had ben in his lyf a chaste man. a good almes man. and of good lyf. but he had loued ouer moche the disporte of hawkyng. and therfore he had lyke an hawk whiche tyred and ete his hondes & merueilously was therwith tormented/ Of thys synne be not quyte they that wast the time in ioustes and tournoys. ¶. Example we rede of a knyghte that frequẽted and vsed gladly the ioustes and tournoyes: but he supposed that suche games had be not synne. For he was de

Exã

uoute ynongh toward our lord: a preethar cam & said to hym that out of these games yssued thr. vij dedly synnes/ Firſt that is the sinne of pryde. for it is not doo but for vayne glorye and for to haue. prelyng of the world/ Itē it is enuye for all way that one hath enuye vpon that other by cause he iousteth better & is more habyle in armes thā that other: Itē it is synne of yre & of wrath. for somtyme that one hurteth or sleeth that other by wrath. Itē it is slouthe for it is tyme lost and is nothynge but vanite. Itē it is auarice for oftymes they take and raūson one that other and take fro them theyr hors and theyr harnoys & make somtyme cheuyssaunce and grete extorcōns to their subiettes for to make theyr games & esbatementes / Item it is glotonnye for in suche games be made grete mangeries. banchettis/ & grete dispenses not only of theyr owne but of theyr subgettis. Itē it is synne of lecherye for many tymes for to playse theyr loues & concubynes they enforce them gretely and somtyme as they saye they bere thenseines & tokenes of their fo lysshe ladyes and loues/ And for the euyllys that ben doon & ensiewe therof holy chyrche hath ordeyned that they that deyen in suche games of what estate they be they shal not be buryed in cryssten bruels And yf for doubte or for loue they be buried in cristen buryels it shold be more to theyr dampnacyon than to theyr saluacyon whan the knyght herd this he knowe that it was trouthe. And as he to fore had loued suche games he hated them euer after and delpysed them merueyllously

¶ Of wwes Capitulo xxxvij

IT is slouthe and dedely synne not to fulfill hys wwes within the terme sette yf they be resonable. and may be goodly doon They that make wwes/ ought to be men of xiiij yere of age/ & wymen xij yere of age & ought to haue suche witte and vnderstandyng that comynly the said age requireth. And yf ther be no terme/ it ought to be doon the moste hastely that it may goodly be doon/ for the tarieng dysplaiseth moche. to god/

as the holy scripture saith I counseyle the thou make no wwe
ouer lyghtly for the peryl that is in the not accomplyllhyng /&
that thou saye in makyng the awwe. that yf thou wylt not ne
mayst not doo it but by the counseyl of a good confessour thou
maist in the stede of the wwe doo other thyng suche as he shall
charge the with. Item yf thou made awwe that thou mayste
not well accomplisshe: thou maist doo it to be chaunged by som
man that hath power. ¶ Item thou maist reuoque the wwes
that thy wyf hath made in thy companye/and of thy chyldre
that ben in thy gouernaunce whan thou knowest it first/ or el
lis not/ Thy chyldren doon wel/yf they make the awwes in
whiche thou hast awwed them/but yf they doo it not they sinne
not yf they were not consentyng in the age afore said The relyg-
gyoules ought not to make wwes without lycence of theyr so
ueraynes. or of theyr prelates or abbottes

¶ Of them that haue connyng and vse it euyl Ca. xxxviij

IT is synne of slouthe whan thou hast science & connyng
& thou vsest it not wel Thou oughtest to shewe it by wer
ke by predycacion & by enseynementes & techyng. For yf thou
soo doo thou doost right wel And yf thou doo it not thou brest
lettres ayenst thy self as dyde Urye whiche bare the lettres of
hys deth /and it shal be to thy dampnacyon. For the holy scrip
ture saith that the seruaūt that knoweth the wyll of his mais-
ter or lord/yf he doo it not/he shal be greuously punysshed/ the
doctour saith yf thou knowe a golpel or a good exemple thou
oughtest to preche it or elles thou synnest. For as moche is
worth seyēce whiche is not put in ewre as tresour that is cast
away. Slouthe is ydle: and all slepy and it prouffyted not to
hym self ne to none other ne hath no vse of herte ne of thought
he that is slouthful entendeth but to yelde wordes in playes
and ydlenes. ¶ Example. We rede in the lyf of vitis patrū
that a yong frere demaunded of an ancyent & said to hym fayr
fader what shal I doo for I may not endure ne taryе in my

telle. And he answered to hym and said fayre sone / that is by cause that thou thynkest not wel on the reste that we entende to haue in heuen. and on the paynes that we ought to fere and doubte yf thou thoughtest heron wel and dilygently. and thy cel le were ful of wormes. And thy self in them vnto thy necke thou sholdest wel abyde there without beyng a ferd. ¶It is Slouth and synne whan thou hast wytte and vnderstonding and canst not thy Pater noster the Aue maria .and the Credo wyth that that apertayneth to thy byleue. And that ought to teche godfaders and godmoders to the chyldren that they hold at the fonte of batelme. lyke as the prest enioyneth them at the crystenyng yf the fader and the moder doo it not: or yf they fayl le or deye to fore the age they ought to knowe it

¶Of the pater noster Capitulo. xxxix

The pater noster is the most worthy and the best prayer that is For it contayneth vij peticyons in whiche we re= quyre and praye to god our fader that he gyue to vs the vij yef tes of the holy ghoost And that he delyuere vs fro the vij dede ly synnes and that he gyue to vs the vij promelles whiche he promyled to his frendes. For to speke brefly it contayneth and encloseth it all that the herte may delyre and demaunde of god And our lord ihesu cryste made it short to thende that it shold be sayd wyth a good wyll and ofte. ¶The vij peticy= ons of the pater noster be whan we say: Pater. we praye benyuolence. For we calle hym pietous. whan we saye noster we take away pryde. For we calle hym not synguleriy our fader but of alle whan we saye qui es in celis we bere to hym reue= rence For we saye not only that he is lord of erthe: ne of the thynges of thys world. but also of heuen/

¶Of the vij peticyons of the pater noster/ Capitulo xl

The first peticion of the pater noster is Sanctificetur no men tum wherfore demande we the peticyon of our lord

that his name be sanctefied. is it not soo/yes For alle the scrip
tures wytnesse it. but yet he myght be sanctified in the hertes
of many moo. that is to wete in the hertes of paynems. Why
che byleue not on him to thende that they byleue. serue. and
honoure hym in theyr hertes. and knowe and byleue on hym
more fermely. than doo the fals cristen men/and to thende al
so that they haue knowleche of his name by the lawe & that
they haue the loue of hym by thoffice of loue. and also that he
sanctified in erthe the better in the hertes of good people by the
more grete knowleche of charyte and by grete swetnes of lo-
ue. Wherof. Sanctificetur & cetera. ¶ The second peticyon is
Adueniat regnum tuum. What is that we demaũde whã we
saye. that hys royalme come. Is he not thenne kyng. hath he
not thenne hys royame. yes. but we demaunde that he come: &
that he shewe hym by grace to them that he is not yet magny-
fested and shewed. that is to wete to them that be nowe born/ &
that ben yet to be born/And therfore we saie/O fader celestyal
we praye the that they whyche by nature of flesshe be gendred/
and whiche by grace be generate in the holy fonte of bateme.
And makest them iuste. and by the clernes of thy iustice/ be
thou shewde to alle them whyche be sones of thy royame. And
lyke wyse as thou regnest in the iuste and good persones / soo
take thou away alle wickednes and alle iniquite of the enemi
es of helle and wylle also regne in them whiche ben yet in syn-
ne. Wherof. Adueniat reguum tuum & cetera. The third pety-
cion is. Fiat voluntas tua sicut in celo et in terra/We knowe
certainly that they that be in heuen doubte nothyng to doo the
wyll of god/and by cause that a chyld of a day old may not be
vpon erthe without synne. Therfore we pray hym. that lyke as
the saintes doon his wyl in heuen. and the good and iuste pe-
ple doon it in the erthe to theyr power/he wol that we may
not doo after theyr propre perfection. that it playse hym to gyue
vs grace that we may doo hys wyll after our lytyl faculte and

not onely his wyll be doon of good peple but also of the wyc-
hed by remuneracion of sinne. and by operacyon and werkyng
of good werkes/wherof/Fiat voluntas tua sicut in celo et in
terra/The fourth peticion is:Panem nostrum cotidiauum da
nobis hodie/Thou oughtest to knowe that god hath made a
man of double substance. that is to wete of substance spirituel
touchyng the soule and of substance corporel touching the body
& therfore he hath nede of two loues of brede/one for the soule
and that other for the body. the soule is fedde wyth the brede of
holy scripture and the body of natural brede. The faders carnal
owen the brede natural and corporal to them And to theyr chyl-
dren by the grace of god whiche maked it to come / For wyth
out hym we mowe not haue it ne spyrituel also. The faders
spyrituell ben the prelates and the prestes whiche owen to giue
to vs the spyrituel brede that is the doctrine of the holy scriptnre
lyke as god comaundeth them in the gospell/But alas as sa-
yth saint gregore The world is all full of prestes: and neuerthe
les ther be some that here gladly the word of god But ther be fe
we that wyll saye it Alas what shal many prestes saye at the
daye of dome whyche haue take thordre of prestbode. and neuer
theles they be not ashamed to lyue disordynatly. For whiche sa
yth the wyse man that the euyl prestes make the ruyne of the
peple by the euyll examples that they gyue to them: Thou shalt
nat scarcely fynde them in the chirche for to teche and enseyne
the people / ¶But forto receyne thoffryngis / ¶And also
thou shal fynde them wyth the peple dissolute and soulle of
euyll maners and thou shalt not knowe ne see ony dyffaulte/
of the habite of the seculer men to whome they sholde teche and
endoctryne And doo not but they ben at playes and esbatemen
tes more dyssolute oftymes/than other ben/both in wordes &
in dedes. There swere they and forswere them. And spoken
euyl: and wycked wordes both of dede men/& also of lyuyng
¶Theyr rentes and reuenues they demaunde rygorously and

ottymes to grete hurte and domages of the poure peple & saye
to them grete vylonnyes and take them somtyme wyth both
hondes/ They be cladde wyth the wulle of the shepe of our lord
and eten the flesshe and after lete and suffre them to dye for hō
gre for faulte of fedyng them wyth the word of our lord lyke
as they be holden and bounden/ Of whiche word many' canne
not ne knowe it not but goo to tauernes and dronke and ete
more that nedeth: and ofte fallen at debat and fyght to gyder.
They lyue lecherously and despende theyr good euill & lewdly
the goodes of them that ben departed out of this world & fulle
lytyl doo they theyr deuoyr· And that werse is/ many there
dissolute that it is grete pyte of theyr euyl lyf and euyll exam-
ples whyche they shewe to the world For they slee them who-
me they shold quycken for whome they shal yelde a compte ful
streyt at the day of iugement to our lord: lyke as the prophete
sayth. I shal demaūde saith he of the pastours & herdmen of
the chyrche the blood of the soules that by theyr defaulte and ne
glygence ben perysshed and dampned And therfore be they not
displesed whan trouthe is said vnto them. For saint bernard
saith that it is better to displease for to saye trouthe than to ple
ase by flaterie Atte leste saith saint Gregore yf they haue not
scyence and connyng for to preche to the peple And leche them
lete them lyue so wel & kepe the waye of Innocencye for to gy
ne good exaple/ ¶ For the good lyf of prestes is the science Eyā
in the whyche the laye peple ought for to studie in. And they
that be noo clerkes. By the wordes afore said we demaūde of
our lord that he gyue to vs the brede of helthe and of doctrine/
the whiche the prestes shold gyue to vs. & we leie Danē nr̄m cō
tidianū fader gyue to vs corporall brede. & make the lond co ger
me & brynge forth fruit for to susteine vs bodyly & giue to vs
spyrytuel brede that is to wete inspire our prelats & our prestes
of the chyrche that the doctrine whiche thou hast gyuen to them.
they will distribute to vs wysely & charitably & yf they will not

F6

good lord we praye the that thou wylt fede vs withe the di
uyne inspyracyon of thy holy spyrite to thende that by the we
may haue the brede of spyrituel lyf withinforth the whiche it
please hym to dystribute to vs by deuocyon Thus panem nos
trum cotidianum da nobis hodie. The p̄eticō is dimitte no
bis debita nostra sicut et nos dimittimus debitoribus nostris/
Alas how this peticō is gretely doubtous & perillous to mo
che peple that saie it/Certes it dooth to them more harm than
good many ther be that by theyr tongue and euyll wrath be so
harded ayenst them that haue doon to them ony displaisir that
they wold wel haue them slain of theyr propre hondes. and al
so hurte in alle theyr goodes And neyther for the loue of god
ne for prayers requyred to them. ne for mercy that is desyrd
of them wylle not take ony satysfacion ne make peas ne accor
de wyth them. Of suche peple saith the prophete that theyr pra
yer is tourned in to synne as touchyng them self. And how
wel that they ben suche and so paruerse that they may not be
more yet haue they not drede in the world but knele doun on the
yr knees to fore god and tofore the aulter and saye this pray
ere O ye vgly cursyd synners what is this that ye doo. ye pra
yr ayen your self ye wyll not pardone ne forgyue to them that
haue trespaced to you. and yet ye praye to god that he pardon
ne your trespaces lyke as ye pardonne theyrs. ye moeue god
ayenst you. and make hym more angry than ye appeasle hym
Certes what someuer pardonneth not ony thyng that had be
doon or said to hym god shal neuer pardone to him his syn
nes for he him self prayde for them that putte him to deth Wh
me he might haue confounded and destroyed yf he had wolde
the holy scripture saith that he that/hateth an other is an homi
cide or mālleat & hath no parte in the kyngdom of heuen Now
lete him beware & take hede what he shal saye that is in suche
estate/for it is better to him to be styl & saie not than to demaū
de pardon whan he wyl not forgyue. Thus dimite nobis

debita nostra. The vj peticion is/Et ne nos inducas in tempta
cionē Thou oughtest to vnderstonde hooly that we ought not
to demāde of god that we be not tempted. but we praye hym
that he wyl not suffre vs to be surmoūted of the temptacyon.
The tēptacions profiten moche to moche peple/for by the vyc-
tories in withstonding them they shal haue the crowne of glo
rie like as saith saint James. wel happy is he that suffreth tēp
tacion For whan he shal be proued. he shal haue the crowne of
perdurable lyf. And yet saith saint James right dere brethern
esteme and take in you all ioye of the spirite and of grace whā
ye shall be tempted with diuerse tēptacions for by the pacience
that ye shal haue ye shal pollelle your soules in perdurable glo
rie Thre thinges ther be that tēpte vs in this world that is to
wyte the flelh/the world and the deuil The flelh tempteth vs
by glotonnye and lecherye/the world tempteth vs by prospen
teand by aduersite. the deuil enforceth him to tempte vs to sin
ne and therfore we saie Fader suffre vs not to be tempted mo
re than we may suffre ne dere/but gyue to vs strengthe power
& will for to suffre wel the temptacōns to thende that we may
haue victorie. Thus. Et ne nos inducas in temtacionē.
The vij peticion is. sed libera nos a malo many euylls ther be
to whiche humaine creature is subgette and of whiche in noo
wyse by hym selfe he may not kepe hym ne eschewe them. Why
che may be dyslyngued in seye mannezes. There is one euylle
of the body and an other of the soule ¶ Item one euyl
of the synne: and an other of payne ¶ Item an euyl of
thys present world And another of that whiche is to come
And of them that depende of thyse we demaunde of our lord
that he delyuered vs of whan we saye/ Sed libera
nos a malo. Lord delyuer vs fro alle euylle not onely of the
lytyl euillis but also of the grete Thus Sed libera nos a ma-
lo Conclusiou of alle these peticions afore said is Amen that
is to saie as verily as we demāde in all the peticōns to forsaid

loo good lord be it. This praier we ought to saye ofte. for god made it and shewde it to vs how we shold praye And certainli noo prayer may compare to this/ne is more profytable to vs some ther be that glorifie them self in saiyng many other prayers and in redyng many psalmes in the psaulter. And whan they saye them with the mouth of tymes theyr herte is sette on worldly thinges: of whom our lord saieth the peple praysle me with the mouth but the herte is ferre fro me: we blame not ne gaynsaye ayenst suche prayers: ne to saie deuocyons. but we praysle moche yt wyth the polisite of the prayer be the deuocyon of the herte.

¶ Of the Aue maria/capitulo xlj

AVe maria is the fairest salutacyon and that best pleaseth to the virgyne marie of ony thing that is: & yet it to shold plese her better who that wyl saye in thende ventris tui iesus She is moder of mercy & of grace Quene of heuen/lady of angellis our swetenes our hope. by whom after god all the world is susteined. The iuste men by her haue consolacyon. The synners pardon: the sete helthe. the angellis. the archangellis. the saintes gladnesse. the deuillis confusion. And the holy trynyte. glorie: That the iuste peple haue by hyr consolacyon it apperyth by this example. ¶ Example. We rede in the hystorie of saynt Basille. and the same witnesseth philibert bysshop of carnote in Cezarye that Julyan thapostata whyche was fyrste amonge. & after forsoke his cristendom/and was Emperour of rome And whan he cam in to the cyte of Capadoce saint basylle bysshop of the same Cyte / whyche semed deuoutely the virgyne Marye made to hym a present of thre barly loues: ¶ For he ete none other brede. Julyan was moche angry and sente them agayn/& after sent to him a taille of hye saieng thou hast sent to vs mete for beestes vnreasonable wherfor receiue a like present lyke as thou as sent to vs saint Basylle

Eyã

ſent hym a word again we haue ſent to the ſuche mete as we ete. and thou haſt ſente to vs mete of a tombe beeſt/ Julyen anſwered to him whan I haue put in my ſubiecyon all the royalme of perſe/ in deſpite of the I ſhal deſtroye this cite The night after ſaint baſylle was in the chyrche of our lady and ſawe a vyſyon a grete multitude of angellis and in the middes a lady whyche ſatte vpon a trone. and ſayd to the other. Calle to me anon mercurye for to goo ſlee iulien thapoſtata whiche blaſphemeth me & my ſone. This mercurie was a knyght whyche for ſuſteining of the fayth of ihū crſt iulyan had put to deth and was buryed in the ſame chyrche of carnote. anon thys mercurie by the comandement of the virgine marie arose vp and toke his armes whiche were kept in the chyrche & wente in to the batail where iulien thapoſtata was and anon as he ſaw iulien he ſmote the hors with his ſpores & cam hardily to hym and ſmote him thurth the body and departed ſoo that noman wyſt where he becam and iulien dyeng fylled his honde ful of his owne blod & caſt it in to the ayer ſayeng thou galileen haſt vainquiſſyed me: he called our lord galileen by cauſe he was cōceyued in galile. thus dide iulien thapoſtata/ & all the peple lette him. thenne cam they of perſe & ſlewe him fro the heed to the feet. & of his ſkynne made a ſtole vnder the feet of the kyng of perſe aienſt whome he went to make warre whan ſeint baſyle had ſeen this viſion he went to the place where ſeint mercurye was buryed & his armes. and opened the ſepulture & fonde neither him ne his armes. and he demāded of the kepar of the chyrche who had taken away his armes. the whiche ſayd that they had ben there at euenſong tyme byfore/ Saint baſile wente his way. & on the morn as ſone as it was day he cam agayn to the ſepulture tofore ſaid. and fonde the body of ſaynt mercury his armes & his ſpere whiche was all blody. & forthwith cam anon a man fro the batail which recōpted to him ỹ maner how iulien had be ſlain of a knight whiche was not

Knowen

what he was ne where he becam: ¶ Now seest thou how the vyr
gyne marie deliuerd saint basile and the cyte fro the hondes of
Julien. Thus the iuste peple haue confort by hyr. And I sa
yd also that the synners haue by hyr pardon and remyssion of
theyr synnes. as it appereth hereafter by the lyf of Theophyle/

¶ Of the lyf of Theophyle Capitulo xlij

PHylibert bysshop of the cyte of carnote recounteth that
in the yere of our lord M CCCC.xxv in the royalme of ce
cylle in a Cyte was a man named theophyle the whi
che was vycary of the bisshop and gouerned all the bysshoperich
And he gouerned it so wel and wysely that whan the bysshop
was dede all the peple chaas hym and said that he was wor
thy to be bysshop: but he wold not be it. and answerd that his of
fyce suffysed hym/ & soo ther was another made bysshop why-
che deposed Theophyle of hys offyce. wherof he was moche an-
gry in suche wyse that he wente to an cuyl Jewe for to haue
counsyll how he myght haue agayn hys office. The Jewe ma
de hym speke with the deuil the whiche said to hym yf he wold
renye god and hys moder and renounce his crystendom. And
therof wrote to him a lettre of his hond he sholde remyse hym
in his office: Theophile agreed to all and made to him a let-
tre and sealid it with his seal and signed it with hys sygne
manuel. ¶ The deuil made anon that theophille was on the
morn in the grace of the bysshop & was sette agayn in his offy
ce/ After this Theophyle aduised him better and repented him
moche of that he had doon. And wiste not where to haue recou-
uere for he had renyed god and our lady by hys lettre sealyd.
he aduysed hym self that our lady was pitous & moder of mer
cy & entred in to the chyrche founden in the honour of her. and
was ther by the space of .xl. dayes in prayeng the glorious
vergyne marye that she wold reseyue him to grace. It happend

that on a saterdāy nyght that he in wayllyng & wepyng fylle aslepe and the/ glorioule virgyne appierde to hym & blamed hym stongly of that he had don and after she sayd to hym that he sholde nothyng doubte but that she sholde gete grace and pardon for hym of hir sone. & anone she toke fro the deuyl myghtily the lettre that he hat delyuerde to hym :and she leyde it vpon hys breste. to thende that he sholde knowe certaynly that he was no lēger seruant ne bounden to the deuyl of helle whan he awoke and fonde his lettre noman coude expresse the Joye that he had and on the morn :whiche was sonday. he wente sonne as he myghte to he chyrche to fore the bysshop & recōtede to fore alle men all the feat & how it had happened to hym wherof ther were many whyche had grete hope to haue merci of theyr sinnes by the glorioule virgine marie. The bysshop comanded hym to calte the lettre in to thefyre after that the bisshop with all the clergye /brought hym to the aultre and ther gaaf hym the body of our lord / and in receynynge hym his face becam as clere as the sonne .and after he abode in the chyrche louyng god and the virgyne marye by whome he had be delyuerd vnto the/chyrde day that he deyde holyly and wele .now hast thou herde how the synners hane by hir grace and pardon /

¶ How angellis & sayntes haue by our lady ioye: Ca. xliij

Who that sholde wryte alle them that by the virgyne marye haue be guarysshed & heled of the maladie of the soule and of the seknes of the body hym behoueth ouer grete a booke. wherof we leue by cause of shortenes .Also we haue sayd that the angels·archangels.and saintes haue by hir Joye & gladnes: For by hyr many synners ben called to penaunce.and the gospell sayth that the angellis haue more grettet ioye of a synnar that repenteth hym and doth penaunce than they haue of iiij.score xix.rightful men that neuer synned. The holy saintes whan they see vs come in to heuen haue grete Joye and gladnes for as mocke as we ben theyr frendes and theyr bretheren.

and lyke as comynly men reioyce of the wele of his frende/ The deuylles haue by the virgyne marye grete confusion whā by her the synners be delyuerd fro theyr hondes / lyke as thou herest of theophile. the blyssyd trynyte hath glorye touchyng vs. For iheſu crist hath bought vs wyth hys precyous blood: Now late vs so doo in this world that we may come in to hir companye. Who someuer that sale weth ofte and deuoutely our blessyd lady wyth the said aue maria. he shal synde comfort and helpe in her. and she shal defende hym fro the deuylles and in thende she shal reward hym wythout nombre/ seynt bernard sayth that he ought tarye for to serue hym whom he calleth in his necessitees. and helpeth him nothyng. lyke as he wold saie that none who someuer he be shal requyre hyr deuoutly. But that she shal doo hym comfort and ayde: Therfore sayth the holy scrypture: how wel that god heareth not the synners whan they praye to him yet whatsomeuer synner thou be leue not to serue hyr and to loue her for yf thou perseuere and continue. verily she shal gete grace of her sone and pardon of thy synnes; But beware and kepe the wel that thou synne not in that entente ne in hope therof. For that shold displease hyr. ¶ Exam; ple we rede of abbot iohan whiche awoos after his deth and sayde who that wold be saued. shold sale we ofte and deuoutly the vyrgyne marye wyth thys gretyng. Aue maria and whan he had so said he was dede as he was tofore. Another example we rede of a knyght that had a castel nyghe vnto a comyn waye And alle them that palled tofore the castel he robbed wihout pyte. And he had a custome that euery day wythout fayllyng he wold grete our lady wyth an Aue maria. It happend on a tyme that a relygyous man palled forth by and anone sent out hys seruauntes for to robbe hym the relygyous man praied them that they shold brynge hym to theyr lord/ For he had to speke wyth hym secretly/ Whan he was come tofore hym he sayd to the knyght that he shold doo come alle them of his hows for he

Exā

wold preche to them the word of god. whan they were assem-
bled ye said to them ye be not alle here. for the lordes chamber-
lain was not there And the lord comaūd that anone he shold
be sette and anone as he was comen and sawe the relygyous
man he began to torne the eyen in hys hede as one enraged the
relygyous man sayd to hym I coniure the in the name of god
that thou saye to vs what thou art & what thou seekest in thys
castel he answerd to hym/I am said he no man but I am a
deuyl. that haue taken the forme of a man and haue duelled in
this castel with this knyght the space of .xiii. yere / and our
maistre the grete deuyl of helle hath sente me hyther. to chasten
te that yf thys knyght had forgeten to saye on daye to our la-
dy one aue maria: Incontinent I shold haue put hym to deth
but the day that he sayd it. I had noo power ouer hym whan
the knyght herd thys: he was abashed. and knelyd doun to the
fete of the relygyous man and requyred of hym pardon / and
so than forthon he ladde a good lyf The relygyous man cōma-
ded the deuyl that he shold goo in to suche a place / where he
shold neuer noye ne greue hym that serued the virgyne marie
Now hast thou herd how thys knyght for sayeng euery day
one/Aue maria. was delyuerd fro the deuyl and brought aga
yn in good lyf. Example. it is redde how a knyght was mo
the deuout toward our lady/but he was moche lecherous / It
happed that on a tyme as he passed thurth a wode that he had
so grete hunger that he vnneth myght goo forth / he requyred
deuoutly the blyssyd virgine marie of helpe and comfort / And
she for to withdrawe hym fro hys synne sent to hym by two
fayr maydens right good mete in a foul shyttyng plater why
the prayed hym swetly that he shold ete. and he answerd to them
agayn that he shold rather deye for hunger/than ete of that go
od mete. by cause the plater was so foul that the good mete
was in. They answerd to hym yf thou that art a man mortal
wilt not ete of this good mete by cause of the fylthe of the pla-

Exā

ter and hast so grete hungre/how wenest thou thenne that the vyrgyne marie whiche is so fayre and so swete take in grace & thanke the fayr salutacyons that thou presentest to her enery day whan thy body is so foul & vyle of the ordure of lechrye & other synnes of whiche thou art all full. for whiche cause thy seruyce pleseth not to her sone ne to her/and yet thou wylt that they receyue them. walshe thy body by confessyon and amēdyng of thy lyf so moche that it be pure and clene or ellis thou loosest thy payne/And whan thys whas said they departed. & the said knyght lost his hungre and confessid him & amended hys lyf. and after serued our lady by long tyme holyly to the honour of of hir sone our sauyour Jhesu crist/whyche lyueth & regneth and after deyde and was saued. Thenne ought the Juste and right wys men haue grete hope for to serue our lady whā that synners ben by her saued.

Of the holy name of Jhesu crist Capitulo xliij

It is clonth whan one nameth the name of ihesus in the chyrche and enclyned not his hed ne his knee for right soo foloweth the ordynaunce of the lawe Canon. & saint poul sayth that the name of Jhesus is above alle other names for the whiche enery knee of heuen of erthe and of helle ought to bowe. seint bernard saith thát the name of ihesu is mete confortable mete whiche strengtyth and maketh a persone to lyue hesityth that alleway whan he is named/that we ben confortid/ yet saith saint bernard that this name ihesus is called a fontaine for of him yssued thre ryuers on the tree of the crosse that is to wyte wordes of swetnes whiche signifie confessyon/effusiō of blod whiche signifieth affection water for to washe whiche signyfieth compūction. Item he saith that the name of ihesus. is sayd medycine for noo thyng restraineth so moche the angre of yre the swellyng of pryd/ne heleth the wounde ne restraineth so moche the fluy of lechery ne atēperith the thurst of auarice/ne

taketh away all stenche and ordure. as doth the name of ihesu
Jtē seint bernard saith that it is called lyght & saith towhens
is comen thurgh all the world so grete lyght of faith. but of the
name of ihesu. This is the name saith he. that saint poul bare
tofore the kynges/and tofore all people as a lyght upon a can
dyke. Jtē said seit bernard that this is a name of grete sauour
& of grete Swetenes & saith yf thou wylt write J wyll not rede
yf it speke not of ihesus · A doctour named richard of seint vic
tor saith that ihesus is a name right delectable moche confor
tyng the sinnar. and it is the name of holy hope. J pray the saith
he that thou be to me ihs. for Jhs is as moche to saie as sauyour
Saint peter whiche was pope of rome saith that ihus is the
name that gyueth clerenes & light to the blynde men heringe
to deef men gooyng to the lame: speche to the dombe the lyf to
the ded and alle the power of the deuyl it taketh away & oute
of the bodies in whiche they put them. Jtem he counseilleth the
and exhorteth that thou haue this name in honour and reue-
rence & hys blessyd passyon and to thynde that god haue the in
kepyng: that thou saye euery mornyng and euery euenyng in
makyng the signe of the crosse upon thy brest · Jhs of nazareth
sone of god whyche suffred deth and passyon haue mercy of
me Or saie in latin in this wise. Jhesu nazarene fili dei miser
rere mei. Exāple Jt is redde of a man that soo sayde & whan Exā
he was ded the deuyls wold haue taken hys soule but a-
none out of hys brest and of his forhede yssued sterres so fayre
and clere that they might not approche him. and an angel cam
fro heuen whiche deliuered hym and reyled/the whiche sayde
yf J had knowen in my chyldhode the goodnes to calle the na
me of ihesu. J had admonested all the world to my power to
calle on the said name of ihesus for many perilles

¶ Of the yefte of strengthe ayenst slouthe Ca: xlv

The fourth yefte of the holy ghoost is the yefte of strengthe
Whan god yeueth it to a man he yeueth to hym a new
herte/hardy and noble for to despyse alle wordly thynges and
he may promise and yeue hardynes and for to suffre alle the
Exā euylles that the world may doo and saye to hym. Exam
ple. We rede that after the feste of pēthecoste whan thappostles
were armed with the yefte of this vertu by the holy ghoost they
were strong and hardy for to suffre alle the harmes & paynes
of the world. And had ioye whan ther was doon to them ony
shame or greuoulnes. Who that is thenne armed of this yefte
he may wel fyghte ayenst alle synnes & alle aduersitees Why
che is but a lyght thyng to doo to a vigorous herte Thenne la
te euery man dispose hym to gete this yefte of strengthe/that he
may myghtyly fyght and reliste synne. and ioyously wyth pa
cyence suffre payne tribulacyon and aduersite for the loue of
our lord/

¶ Of the synne of auarice. Ca. xlvj

It is auarice for to thynke ouer moche on the goodes of
thys world and to gete them yll and agayn conscience
it is vsure for to lene for wynnyng as doon som vsurers Why
che lene money for cheuesaunce vpon hors on Whete/on Wyne
or fruytes of therthe/Whiche they take in pledge or gage with
ont to rekene the said fruites in payement And yet that werse
is they Wyl rekene ij or iij tymes in the yere for to haue theyr
entrees of theyr propre dettes. These ben cruel and vygorous
vsurers. Other ther ben that lene vpon a bargayn mad entend
dyng for to haue some gueredon or reward in money or in cu
pes of gold or of siluer or in robes/or in hors. or in Wyne /or
in fatte Wyn. or in prebendes for to yeue to theyr children/ or
in other thynges: And alle is vsure Whan ony man taketh
by cause of preste or lenyng. Alle vsurers and theyr heyres ben
bounden to make restitucyon alle that they haue vsured or atte
ste they ought to doo theyr deuoyr & power to restore/or ellys

to haue grete sorwe atte theyr herte yf they may not make restitucion/ffor yf they dye without doeyng itif it be knowen/they ought not to be buryed in cristen buryell is Example an archebysshop of brisanlon mayntre in dyuynyte /recounteth that man an abbaye was buried an vsurer for the prouffyt that they of thabbaye receyued and was buryed in theyr cloister. but euery nyght he arose out of hys graue and discouered theyr houses. and wold not suffre the monkes to slepe ne reste and oftymes was out of the emptorie and all way in the morning they brought the body in to the graue · It happed that an holy man conjured hym and demanded of hym how the monkes myght haue theyr reste he answerd and sayd to hym lyke as I haue angred god by vsure in lyke wyse I shal not reste day ne nyght ne the monkes neyther vnto the time that they haue put out my body out of theyr cloystre and whan he was put out & buryed in other place not halowed he neuer after greued them It ys a vsance to doo fals marchaundyse and to selle by fals mesure & for more thā it is worth. & to bye for lasse thā it is worth for money payed tofore hond. To lene vpon pledge / and that the pledge be lost for lasse than it is worth yf it be not payed atte day sette/ For to selle the thyng for the more dere by cause of the abydyng of the payement And for to retayne and kepe thinge founden/ For saint Jherome saith) mocke folke wene to be without synne to retayne that they fynde/ & saye god hath gyuen it to me. to whom shold I yelde it they. knowe sayth he that it is synne lyke and semblable to theefte & wrongne yf they render it not agayn and they knowe to whom it longeth & yf they know not/ the clerkes saie that they ought doo crye it openly & doo saye it in the churches /¶ And yf they fynde none that haue loste it. That thenne they dyspose it by the counseyll and aduys of a good confessour: Or yf they be poure to retayne it and praye for hym that hath loste it/ or gyue it for goodes sake
Example: It is redde in the lyf of seynt martin/ that on a time

Exā

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seint martin went sayeng his hours and fonde a peny the whi
che he retayned and put it to his owen prouffit . whan he cam
toward his deth/the deuil cam to the fret of his bedde. and begā
to make grete feste & to crie merueillously-seit martin herd him
and conjured him to saie what he demaūded and sought there
Thenne the deuyl answerd to hym and said I tarie for thy sou
le for it is myn seint martin demaunded of him wherfore The
deuil said. thou fondest on a time apeny of whiche thou neuere
madest restitucion/but hast reteined it/whan seint Martin herd
this he praied god to giue him terme for to restore the peny &
make satysfacyon. god suffred hym to lyue a space of time &
to gyue the peny for goddes sake. Thenne the deuyl fledde a w
ay all confused and enraged. Now seest thou how the sowle of
seint Martyn was in ieopardye for apeny There is euyl aua
nce: It is theefte to take or retayne other mennes thyng with w
ronge and wythout the wille of hym to whom it bylongeth/
¶ And the lawe saith that the synne may not be pardoned/
but yf restitucion be made to hys power. ¶ Example
It is redde of a frere templer of them that be crolled that on a
tyme he toke apeny of hys brother the whiche was in the tem-
ple relygyous as him self was. and had neuer woon other euil
but the same . ¶ It happend that on a day god sente hym a se
kenes moche terrible of whyche he deide And whan he was de
de he was brought tofore god/ and the deuil said to god. Sy-
re knowe ye that this sowle is ours/and our mayster of hel-
le. ¶ For on a tyme he toke fro his brother relygyous apeny .
of whiche he made noo restitucyon. ¶ And thou hast said.
that he that shal haue of another vnto the fourth parte of a pe
ny shal neuer haue parte in heuen. ¶ The angel whiche was
on that other syde wyst not what to saye. sauf he said /goode
lord haue pyte of thys poure sowle and muste he for so lytyl
a thyng be dampned. ¶ Thenne answerd our lord
nay I wyl not . But I iudge that he be caste in thys pytte

all fulle of leed boylyng. to thende that he doo penaunce of the synne that he hath doon. and after that the sowle retourne in to the body for to goo in to the world and for to make restytucion to his brother of the peny that he had robbed fro hym. Thenne thāgel that helde the sowle lete it falle in to the pytte of boylyng leed. & there he suffre so grete payne and sorowe that none erthely thyng may diuyse: ¶ It happend that the sowle came agayn to the body and said to hys religyous brethern/ knowe ye for certayn that I cam fro the iugement of god/ the whiche Judged me in thys maner. And recounted to them alle the trouthe. and after said. I praye you that ye wille deliuere to me apeni for to restore to thys brother of whom I toke it fro and allone as he had made restytucion the sowle repaired fro hys body and was squed in heuen/ ¶ Exāple. It it is red of Exā
a theef whyche was so euill that there was no murdre ne harme doon. but he was therat a dyde it/ It happend that he was taken and by iustyce honged for the euyl feates that he had doon and after ther palled by a knight whiche beheld this theef and said to his men wonly ther hanged a fayre persone and a talle man. Wyl ye take him doun. ye saide they/ and they toke him donn fro the galowes and in takyng donn the theef said to them: Alas gentil sires I praye you that ye take me donn softli For I am not ded. and they demaunded hym how. And in what maner he had abyden ther so long wythout deyeng and he answerd to them that whan he was in the world he said euery day v pater noster & v aue maria. in the honour of v wouñdes of our lord. and thre pater noster and thre Aue maria in thonour of the trinite and that neuer he had doon other goode than that. and said to them. I praye you that ye wyl sende to me a confessour. and so dyde they. And thenne he confessed him and was saued perdurably.

¶ Of Sacrilege Capitulo xlvij

It is sacrilege whan the body of our lord is vilaynously treated as the heretykes doon and they that vse sorceries and the euyll praedes for lucre and wynnyng and in lyke wyse of other sacramentes of holy chyrche. Also whan one violeth breketh or treateth vylaynously the sayntuaries. the cresse. the chalyce. the creisme. the corporas. the vestimentes halowed/and other holy thynges whan one leyth in wrath and malecta-lent honde on ony clerke or ony persone of the chyrche. ¶ Also whan one taketh ony thyng and beryth it euylle out of holy place/be it halowed or not halowed. ¶ Item yf one take away in place not halowed/ony thynge halowed it is sacrilege/ and in lyke wyse of thyng not halowed out of halowed place ¶ Of thys synne be not quyte they that dyspende euyll the goodes and the patrymonye of Jhesu cryste/ ¶ Also they that restreyne by theyr euyl auarice that whyche they ought to gyne to the poure or to put in good vlage

¶ Of Symonye. Ca xlvii

Thys synne is called Symonie by cause of an enchaũtour whyche was named Symon. whyche on a tyme wold haue bought of seynt peter the appostle the grace to do miracles. to thende that he myght the better selle them. And therfore ben they called Simonyaks. they that selle or bye the goodes spirituell: and it is emonge alle the dedely synnes the gruttest. For spyrytualte is gretter than temporalite. They be symonyakes that for yeftes or for promelles or for praiers or for carnalite doo so moche that they or other ben helpers to dygnytees of holy chirche. as ben bisshops. abbotes/or other dignitees whi-
Exã che shold be made by election. Example Jt is redde of an abbot that whan he dyed he praied and conseilled hys monkes that they shold make hys neuew abbot after him and so they dide Jt happed on a time that this abbot wente in disportyng him allone by a fontayne that was in his gardin ¶ And he herd a wyf that complained him sorowful in grete com-

playntes/Thabbot coniured him to telle him what he was & he said that it was the soule of thyn vncle that late was abbot & was in the fōtayne merueilleusly tormented and brent /by cause of the caznal affecion aud loue that he had to the.by cause he had prayed the monkes that they shold make the abbot after hym. ¶ Thabbot answerd to hym how may it be that ye suffre suche brennyng in this fontaine whiche is soo attemperat The wys prayed hym to take a cauflyh of copez whiche stode behynd the aulter.and caste it in to the fontayne/And he shold see how hoot it was.he went and brought it & threw it in:and anon hit was molten as way that is in the fyre/ oz butter in boyllyng water/whā thabbot had seen this anon he renounced his abbotlhyp vnto the abbaye/and neuer after was the wys herd Item it is symonye whan for yeftes oz for prayers oz for seruice ben gyuen the prebendes / the cures and the other benefyces of holy chyrche Example. Jt is redde in the book of peter de clugny / that an holy man was prostrate in his prayers ou the good fryday. whiche was rauisshed in spyrite vnto Ester day · and whan he was comen agayn to hym self he said that he had seen in purgatorye a man detayned and kept.by cause he had taken:yu pūd/of a clerke whyche was of the yefte of hys patrymonye. And how well that he moche repented hym at hys deth and had comaunded to make restitucyon yet neuertheles he was moche greuously pugnyshyd and euery day he was constrayned of druylis to take and render the money all glowyng of fyre· Of thys synne be not quyt that by bargayn maad make leue oz change theyr benefices/ ne they that sayen one vnto the other. J shal doo my best.& as moche as J may to my power that thou shalt haue my benefyce And thou shalt in lyke wise that J shal haue thyn for the lawe canon saith.be ware saith it that ther be noo promesse ne couenaunt made· But they may saye that one to that other J wold wel haue thy ben fyce and thou myn · & signyfie theyr

Exā

wyllys to the byllhop. Item they that by bargayn made entre in to relygion. & they that receyue them in suche maner. & demande of them diner or souper/or ony other thyng as wel for the chyrche as for other thing ben excommynied by the lawe canon. for moche people ben taried and withdrawen for to entre in to religyon for suche thynges as ben demanded of them. and they saye that it is the custome. And to thend that this defence be the better holden and kepte. Pope Urban the vj made a decre the whyche is called. Ne in vineas domini. & pope gregore that cam after confermed the same lyke as to fore they be acursed & that non may be assoilled. but yf it be of our holy fader the pope of rome Ther ben many other dyuerse maners of sinnes and of dyuerse cases of Symonye / whiche apperteynen more to the clerkes. Than to the laye people. ¶ And this booke is made more for the laye men than for the clerkes. whyche haue bookes. But neuertheles it is nede to the laye men. that they kepe them fro thys synne in thre cases. ¶ The fyrst cas is whan they wyll ayde theyr frendes and kynnysmen to ryse to dygnytees of holy chyrche. ¶ The second cas is whan they gyue ony prebendes or chapelles. ¶ The thyrde cas whan they put theyr chyldren in to cloystres or religyon ¶ In thyse thre cases yf they gyue or receyue ony prouffyt or euyl requestes or seruyces. They may soone falle in to the synne of symonye whyche is an ouer grete synne. ¶ For as sayth the lawe wreton/ Ther be thre maneres of pettes that make symonye. ¶ That is to wyte pettes of the hondes: That is whan is gyuen ony thyng portable. pette of the mouth. As prayers or flaterye or euyl reportes pette of seruyce dyshonneste to. that is whan it is made by dishonneste or pryncypally for thynges perpetuel /

¶ Of dymes. or tithes/ Capitulo

It is synne of auarice of euyl payeng of dymes or of tythes/Thou mayst saye. Syre I knowe not wherof I ought to paye dymes ne how I shold paye them I saye vnto the that thou owest tithes of thy corn of thy wine of thy medewes fruittes/frute.egges/marchaundise. and of all the gayne and wynnyng that thou makest in what maner it be/ And the maistres sayen in the droit or lawe that the vsurers & ỹ comyn wymē owen to tythe of theyr wynnig but theyo wen to gyue it for goodes sake to the pour for the chyrche ought not to receyue it/to thende that the chyrche approue not theyr synnes ne theyr errour. Item they saye yet that yf alaye man haue tythes whiche ben hys propre that he ought to paye tythe to the chyrche/ Thenne thou owest to paye the tenthe parte. for our lord saith by the prophete thou shalt paye the tenthe parte of as moche as thou hast. And the pharisee whiche was of the maystres of the lawe cam in to the temple as saith the goſpel & sayd that he payed the tenthe of all that he had & note well that the holy scripture saith not the yi ne the xy ne the xxx: but the droyt or lawe saith the tenthe and the droit canon saith we comāde and ordeyne stedily that the dymes and oblacōns of vsurers & of comyn wymen be payed to the chyrche entyerly. to thende that it be in the dispocion of the byllhoppes & that they that retayne them be separate fro the compnalte of the chirche & excommynyed and accursed These be the goodes that he hath of god that wel and truli payeth his tythes: first he hath habondaūce of fruyt Item he hath helthe of body Item he hath remission of his synnes Item he hath the royame of heuen. it is synne to retayne the right of holy chyrche & to retayne the duetees of thē that ben dede it is auarice/for it is gretter sinne than to robbe them that ben lyuyng/Example: it is redde of a knyght why che was in the host of kyng charlemayn/whiche whā he shold doye said to one his neuewe that he shold selle his hors and gyue the mouey therof for goodes loue to the pour Hys neuew solde the hors / but he reteyned the money / And put it to

Exā

hys owen' prokyt. xxx. dayes after he appiered to his neueue and sayd to hym know thou that my synnes be not pardoned by cause thou hast not accomplysshyd my wyll I haue ben in purgatorie: & now goo in to heuen but knowe thou that thou shalt here abye that thou hast doon to me/the same day the neueue herd a gurte crye as it had be of lyons and of wylde bestes and was taken & born away in the eyer and after he was sought xl dayes longe/but he was not found. It happed xiiij dayes after the batayll of Charlemayn one passed thurth the wyame of uauare. And he was founden fallen fro a montayn and was merueillousely all to fruslyyd Item it is auarice for to paye euyl the dwoytes and rightes that belongyng to the lordes and. to hyde & kepe secrete that whiche is due to them: the heyres whiche retayne wel wetyng thynges euyl gooten. they retayne it to theyr daunpnacyon. Example. We rede that a fader and his sone were in helle. and eche was angry and chyde eche other the fader said to his sone Acurssyd be the hour & the daye that euer I engendred the. For to make the riche/and sette the in honour I haue ben a couetous vsurer. and moche auaricyous the soue said to the fader Acursed be thou fader. for by thy cōseil I haue doon moche harme and many euylles. for why che I am dampned. Item lordes inges/aduocates procurours & other whiche taken of other by euyl cause or for salayre that is gyuen to them to make euyll accordes or take yefte ayenst raiſō yt they rendre not alle whiche they haue so euyl take they shal be tormented in helle without ende. It is red of an euylle aduocat that whan was brought to hym the body of our lord he said I wyl that he be first iuge. if I ought to take him or not & whā it is said to him it was right that thou receiue him & we iuge it. he answerd to them ye be not my iuges & in saieng I appele it be dryd in that estate. & the deuyll bare the soule of him in to hell. Item it is auarice to desire a gre tyme for to sell the derer his machaundise/ For to sette youer people a werke for ony preest that hath be lent hem/wyhout prayeng theyr hyres

Eyā

for the day iourney. for to euyl vse thyng lente or hyred or put in kepyng or for to vse it in other maner than it hath be lente fore/or for to paye ouer late his owen werkmen or meyne. Item for make ouermoche sorowe for lolles of goodes of this world For god whiche wel myght haue kept if he had wold hath suffred it. for to see yt he wyll haue pacyence. Jheremye the prophete sayth that fro the lesse vnto the gretest all studye in auarice. Salamon speketh and saith, I see saith he a grete euyl in the world for many ther be that haue no chyldren ne brethren/ne sustrs but be allone & yet neuertheles they rest not night ne day to hepe and gete tresour and hauoyr. and may haue no rest. And it happeth ofte that they that doo nothyng /but rest them and be ydell ben theyr heyres and despende largely that of whyche that they dare not doo / For the scripture saith that al so well lacheth to the riche auaricious that whiche he hath. as that whiche he hath not. Example. It is redde in the myracles of our lady that at rome was an archedeken whiche was named Peter the whiche was a good man. but he was ouermoche holdyng after the deth of his brother. the whiche was named Stephen. and by reuelacyon dyuine he sawe hym in purgatorye grieuously tormẽted: by cause he had ben so strait in kepyng. Thenne he said to his brother whiche had hope to be delyuered out of purgatorie yf the pope and the cardinallis songen eche amalle for hym he shold be delyuerd And so dyde they and was delyuerd Some ther be that of suche goodes as they haue they dare not vse ne despende them for the wele of theyr soule ne of theyr body but tarie & abyde that theyr chyldren doo for them after their deth verely it is grete folye to the. yf thou wene that thyn heyres doo wel for the of thy good whan thou wylt doo no thyng thy self/consydere yf thou haue ony wytte that the chil- Exã
dren doo at this day right litel for their faders. Exãple. We rede of a moche riche man whiche had iij sones the ij were maried: & the yongest was not/it happed that he was moche sekey supposed to haue deyed. & called his iij sones & said to the oldest

Fayre sone sayd he. I haue had grete payne to brynge the to honour I praye the that thou saye to me what good wylt thou doo for me whan I am deed. The sone answerd to him I promyse to you fader that I shal doo make a chapelle in whyche euery day shal be songen a masse for your soule. Fayr sone sayd the fader that is a fayr promesse/ After he sayd to the second Fayr sone I haue doon so moche for the that thou art riche & wel maryed. What shal thou doo for me after my deth/ I promese to you fader said he I shal doo founde ij chapeles in whiche shal be songe euery day masse for you/ & in middle of the ij chapellis I shal make an almesse hous in whiche the poure shal be herbewed which shal praye for you. Fayre sone sayde the fader this is a right noble promesse/ After this he said to hys yongest sone/ Fayr sone and what shalt thou doo for me whā I shal be deed. I promese you fader said he I shal doo as moche for you as my two brethren. how mayst thou doo soo fayre sone sayd the fader thou art not maryed ne art not so riche as they ben. my fader said he. I shal doo it wel. For of all that they haue promysed they shal doo nothyng And therfore I saye to you I shal doo allone as moche as they bothe to gyder: Fader said he truste not on vs but whylles that ye be maister and owner. doo for your self. There be many that tarye tyl they be at thende of their deth for to doo well for their soules. And thenne gyue by cause they may bere nothyng with them /And note well that it shal be more auaillable in thy lyf to gyue a lytylle peny for the loue of god. than thou gauest a montayne of gold at thy deth. for whan the fendes see that they make grete tes tamentes. and grete ordynaunces they say to them leue all this and thinke to be hole. ye shal not dye yet yf it plaise god. And yf ye dye/ we shal doo more for you than ye saye. And whan they shal be deed. they shal doo right lytyl or nought. Thus ben the fooles deceyued And therfore saith saint austyn Abyde not vnto the deth for to amende thy self ne for to doo wel for thy

richesses whiche thou hast so moche loued shal assaille the on an other part thou shal be so troubled that lytel or nought shal thou remembre on thy soule. Som there ben that haue corne/ wyne malt fruites or thynge that may be eten. or somme olde clothes or vesture whyche had leuer kepe them tyl they wote or goo to nought. than gyue them to the poure neyhbours or hynnelmen/or to the poure for goddes sake. I wyl not saye/but they may be wel kept by reson but it is auarice and grete sinne to kepe ony thyng tyl it be roten of lost so that none may be holpen therby.

Of forboden playes as of dyse and quardes/Capitulo l

It is auarice to playe euyl games as at atte dyse or hazes or at tables or other forboden games what someuer they be where is played for money or other temporel gayne. In the euyl games as of dyse and of tables ben forboden by the lawe and dyuites for many synnes ycluen out of them. Fyrst to wynne and despoille hys felawe/It is ouer grete vsure to lene yf for yf̄ not for viij dayes ne a moneth but at one caste. or one day/Item to multiplie lesynges and euyl wordes and that werse is to saye grete blasphemyes to god and to his blessyd moder and to the saintes of heuen wherof god is wroth so that ofttimes he hath taken sodain vengeance. For somtime he hath torned the vysage/the former parte to be behynd. Exāple: A knyght ther was on a tyme whiche swere in grete angre in his playe by the eyen of god and anon hys eyen fyl out of hys hede vpon the tablyer/Itē they gyue an yll example to them that beholde the game. Item they lose theyr tyme. for they shold employe it in good werkes. Ther ben many other synnes whiche shold be ouer longe to recounte. But I ought not to forgete one thyng that ther is/For they that wynne ought not to retayne the gayne that they wynne. but they ought to gyue it for the loue of god or to doo by the counseil of hys confessour. but yf it so were that he had goten by barate. by decayte/ Exā

by force or that he made hym to playe ayenst his wylle for in
Exā these caales he ought to restore it hym that hath lost it. Exam-
ple/ It is redde that a cristen man on a tyme playd wyth a Je
we and the cristen man swore so horribly that the ieswe myght
not here it .and stopped his eres and lefte the playe: and fledde
home to hys hows

¶ Of the yefte of counseil ayenst auarice Ca lj

Lyke as the holy ghoost gyueth force and vygour to enterpri
se grete thynges /right so gyueth he counseyl by whiche
one cometh to a good bygynnyng and to a good ende of that
he enterpraleth / It is a grete grace whan the holi ghoost gy
ueth the yefte whiche is called the yefte of counseyl/ by whyche
a man may haue deliberacion in that whyche he entreprysceth to
thend that he be not ouer hasty in his entrepraises .For lyke as
ypocras saith of hasty counseyl men repente soone after & ther
for salamon saith doo no thyng without counseyl that is to sa
ye counseyl delibred/ and forseen .and thou shalt not repente
the/ The most prouffytable counseyl that a man may haue is
that whiche god gyueth in the gospell whan he saieth yf thou
wyl be parfyght goo and selle alle that thou hast and gyue it
to the poure and come folowe me/and thou shalt haue grete tre
sour in heuen.this is the right path of pouerte.for the holy gho
ost ledeth hym that is enlumyned wyth the yefte of counseyl/
neuertheles as touchyng the richesses of the world a man may
wel be saued that vseth them wel as Abraham. Jacob/ Job.
and Dauid.and many other that were moche riche in theyr
lyf for they were not subgette to their richesses.but to god and
the holy ghoost ledeth the creature & conduyteth by the yefte of
counseyl to his sauacon/but yet he ledeth the more righter way
& more holy by the path of very pouerte by whiche the world is
despised & all couetise for the loue of god.this yefte plucketh out
of the herte the sinne of auarice & of couetise.and planteth ther a
moche faire tree that is the vertue of mercy whiche is to haue

lowe pyte and compassyon of others hazme and sufferaunce

¶ Of the synne of glotonnye Capitula lij

THis synne of glotonnye to ete & drinke ouermoche glotonnously. & out of houre & tyme ordeyned without hūgre or without thurstnor for to ete somtym for to drink the better and more then nede requyreth ouermoch to slepe & ouermoche to reste or ouer tendrely to nourissh his body & to seche other eases without necessite. to ete & drinke aboue other. & make him self dronke. It is grete synne deedly whā one is therin accustomed for yf ther had neuer ben dronkenesse. ther had neuer ben seruytude ne bondage for by dronkenesse cam first seruytude. & bondage Exāple. We rede in holy scripture the first boke of the byble. that whā noe had planted the vygne and dronken of the wine he was therof all dronke. so that he laye naked in hys tabernacle that his humayne mēbres were seen and his sone cam sawe it. and shewd it to his brethern sem & Japhet, in mockyng his fader and not couerd it/ the whiche cam̄en and hydde theyr eyen/ to thend that they shold not see theyr faders humanyte. and couerd it. whan noe was sobre and out of hys dronkenesse & knewe what his sone Cam had do soo he said to him/ ¶ I wyll that thou be serf & bonde to thy brethern. & ther began first seruytude & bondage. certainly moche hazme & many euylles comen by dronknesse. for after that a man is dronke he hath lost his wytte/ & is not his owen. but is to another that is to saye to the deuyl of helle. yf god calle him not by grace. Exāple. We rede that ther was an hermyte of right good lyf & holy & of right grete abstinence/ It happed that the deuyl deceyued hym / and said to him that he wold neuer leue hym in peas yf he dyde not one of thre deedly synnes/ and that he shold chese whyche he wold leuest doo and that was he shold chese. whether he wold doo fornycacion or ellis manslaughter. or to be dronken. the hermite whiche was a symple man byleued the deuyl and said that he had lieuest to

Exā

Exā

make hym selt dronke for hym semed therin shold be complyed the lest sinne. and nygh to his hermytage was a myllar whom he loued moche and was hys godsyb. the whiche desired the hermyte to come dyne with hym at his hous. the hermite thought that ther he wold acquyte him to the deuyl and wente and dyned with his godsyb they ete & dranke so moche that the hermite and hys godsyb were alle dronke: the hermite wold haue retorned to his hermitage. but he wente all relyng hyther & thyther The millar said to his wyf that she shold lede hym home whā they were wel on the way. the wyf satte doun on the grounde and slepte: the hermyte whyche was dronke leyed hym doun and had company with hyr sleshly The millar sawe that fro hys mylle. and toke a glaue & went toward the hermite for to haue slain hym the hermite toke the glaue fro him and slewe hym: Now seest thou how by dronkenesse comen many euyllys he supposed to haue doon but one sinne but he complyed thre grete synnes. he was dronke/he knewe carnally his godsyb and he slewe hyr husbond whiche also was his godsyb It ys glotonnye to dyspende euylly or more than appartyneth to hys astate They that dyspende the goodes that they haue at vttrannce for to haue renomme that they ben large and valyāt peple· they shal be grenously pugnyshid and shal rendre strayt acomptes to god whiche had lente them for to put to good vsage and for to gete heuen therwith. ¶ Example. Saint gregore rehercth in his dyalogue of a monke named Theodore the whiche was supposed. to haue ben sobre but the ete in hernes it happed that he was seke and cried strongly saieng that the deuyl his ete his hondes as dragons And that they had eten al redy hys feet and so saieng deyde/

Epā

¶ Of fastinges and of them that owen to faste Ca liij

It is glotonnye & verely synne to breke the fastes of lente of the quatre temps or ymbryng dayes of vigyles and of other fastynges commanded yf they be. not ouer olde ne

vnder the age of .xj. yere. or labourers that other wyse may not lyue wymen grete with chyld & nources in cas that the chyldren shold fare the werse. poure beggars whiche other wyse may not lyue: seke men they that laboure by the way by nede sycke they that make grete werkes and may not rest ne leue. Alle these persones ben excused of fastyng: but it shold be good for them/ that they shold praye or do some good in stede of fastīg & yf ony whyche is not excused of fastyng fele him in place that he were seke by the leue of his curate or of his good confessour why che hath power to chaūge his fast in to other good werke may charge hym therwyth in stede of fastyng but yf he may fast/ he may not chaūge it. & he ought to sette suche a persone to fastīg dayes comaūded for to obeye to holy chyrche: for obediēce is more worth than ony other thyng for soure grete punkites co= men therof as is said in the preface of the masse in lente. Qui corporali ieiunio. for it maketh to doo penaūce for synnes that haue be doon: & it kepyth one the better fro synne/ & the herte is the more deuout to our lord & god giueth grace & vertue & gret reward & guerdon in the ende/ seynt iherome saith that whan thou fastest. thou oughtest to gyue for the loue of god that whyche thou sholdest ete. yf thou fastest not to thende that of thy fas= tyng. thy soule shold be fedde/ and not for to spare. Exāple we rede of a riche man whyche myght not faste / but euery day he ete in the mornyng. and made poure men to ete with hym & he said to our lord lord yf thou reproeue me atte the day of do= me. of that I ete on mornynges I shal reprehende the/ for thou etest with me/ Glotonnye of the tongue is to speke in the chyr che in the tyme of the seruyce of god. and to lette the other & to them that ben acused: but yf it be in cas of whyche we haue spoken tofore .i. the chapitre of sētences of excomynyng other= secrete to telle and shewe. to speke euyl & shrewd wordes to he re gladly ony preyuges flatrues or euil reportes. to mocke shor ne: or saye euyl & curse other. for seint James reproueth strōgly

Exa

them that sayen euyl/to promyse thyng reuonable & not to hold it to Were by the sonne by the mone by the fyre by Water by the brede by the Wyne.or by semblable othes & to saye ydle Wor-des Whyche may not prouffyte yf thou Wylt speke & saie Welle thynke tWyes on the thyng tofore thou saye or speke it.

¶Of the yefte of sapience & sobrenes ayenst glotõnie ca. liiij

The most hye of the vij yeftes of the holi ghoost and the mo-ste souerayn ys the yefte/of sappence and of sobrenes Jt ys a grace that the holy ghoost gyueth to an herte contẽ platyf.by cause it is so nyghe the loue of god. that he dyeth not ne secheth ony other thyng but to see/haue.and delyte hym self and ducelle Wyth hym Thys is the cõme of perfectõn and the ende of contemplacyon and maketh one to saye.knoWe . & sole hym as by taste. Ther be many custen both clerkes and la-ye men Whyche lytel knoW god by sayth ne by scripture by cau-se they haue the taste dilordynate by synne they may not Wel sa-uoure hym/nomore than a seke man fyndeth sauour in good mete the yefte of sappence purgeth and clenseth parfy-holy all fylthe and ordure of synne:& lyfteth vp the spyryte of a man in suche Wyse that he ioyneth hym to god by the glue of loue soo that he is all Wyth god there he is plealyd. There he is nourrill hed in grace and in delyte. Thys is the lyf perdurable for the Whyche to haue ought one to lyue sobrely in thys World. As sayth saynt austyn Sobrenes is the vertue Whyche is the yef-te of sappence in the herte ayenst the oultrage of glotonnye / for Salamon sayth that sappence enleyneth sobrenes / ¶Sobre-nes is a tree moche precyous for it kepeth the helthe of the sou-le and of the body lyke as sayth the holy scripture Of glotonnye and oultrage of dronkyng and etyng ouer moche.comen ma-ny maladyes/And oftymes deth taketh them Whan they ha-ue the morsel in theyr mouth.lyke as on taketh the fyllhe with the hoke. This yefte is behynde in thordre of the vij yeftes of the

holy ghoost/ but it is lesse here. by cause it is contrarie to slouthnesse which is the vij of the vij deedly synnes after the doctours of holy chyrche

¶ Of the synne of lechrie Capitulo. lo

OFthe synne of lechrye we haue sayd. to fore in the sylthe and tenthe comandements of the. la we but furthermore knowe ye that payntyng or poppyng of vysages wanton and euyl beholdyng and regardes hyllynges embracynges & dishoneste touchynges ben cause of thys synne. and therfore who soo wyl kepe hym well/ lete hym flee and eschewe these thynges/ and all the companyes by whiche he might falle in thys synne for the wyse man saith that thyng which the eyen see not. the herte coueyteth not. and yf ony thought or temptacõne com on the anon put thy self in prayer & do abstinence for god saith in the golpel that these ben the thynges by whyche thys synne is most vaynquyshed. and yf temptacyon come to the in thy bed de. arise out therof and put the in prayer. and incontynent the fende shal leue to tempte the they that putchalle by consentyng or helpen to the synne of lecherye synne dedely. these yong men and yong wymen that araye them vnthrifty and shewe them in ornament that they shold be seen and byholden/ make of theyr bodyes grynnes and nettes of the deuyll for to take them/ & brynge them to this synne that soo beholde them/ in thys sinne be many braunches whiche may lyghtly be knowen. but emonge alle other ¶ There is one whiche is cally̆d synne agenste nature for it is doon agenst the ordynaunce of nature in thys braunche there be many other/ the first is whan a man or womã allone of hym self by his soul touchyng of hys propre wylle wooth it adultely̆ wakyng he falleth in the ordure of this synne wherof hymple prestes may not alloylle them/ for by cause of the grawnte it is remytted to the bysshops or to theyr penytencers/ Alle the other braunches ben so abhominable and so horrible that they ought not be named & therfore

J passe ouer to wryte them/ for they that be enarked of them
ben worthy to dye as sayth /sayntpoul·and they shal be vomb
atte day of dome to fore god lyke as vombe bestes ben/ yf they a
merde them not by confession and by penance suche/as pertey
nethy to the synne/also lytyl chyldrē doo theyr power after theyr
lytyl wytte to be that one wyth that other/ and somtyme alle
openly they ought to be confessed..how wel that the chyld lese
not the virgynite but yf it be of suche age that it knowe wel
Erā that the stelthe hath be corupte/Example. It is redde in the
lyf of faders/that a good man had a yong dyscyple whom the
deuyl tempted strongly. The good man apperceyued it wel
and said to hym fayre sone yf thou wylt J shal praye god for
the to thende that he wyll take fro the this temptacion/the why
che answerd ye.neuerthe les J fele the fuyt that cometh therof/
For J faste the more and entende better to praye and to wa
kyng.than J shold doo yf J were not tempted.but J pray you
that ye praye to god for me.to the ende that he wyl gyue me gra
ce that J may defende me vygorously ayenst the fende of helle
¶ Of the yefte of vnderstondyng ayenst lecherye/Ca/ lvj
The yefte of vnderstondyng is non other thyng after the
doctours but a lyght and a clerne of grace whiche the ho
ly ghoost sendeth to the herte of the persone by whyche the vnder
stondyng of a man is left vp to knowe his maker.and the spi
ritueel thynges Thys yefte is called lyght/ For it purgeth the
vnderstondyng of a man of the errour of derkenes of ygnorā
ce:and of tatches of synnes.to thende that the sonle enlumined
wyth the lyght of vnderstondyng may see and knowe god: and
all that/that is of necessite and necessarie to his salvacōn.thys
is the blessidnes of whiche god speketh in the goispel whan he
sayth.They ben wel blessyd that be clene of herte.for they shal
see god in the vysage.in thys world by fayth enlumined and
enforced by the yefte of vnderstondyng and after the deth they

shal see hym in heuen all clerly face to face lyke as sayth sayn̄t poul/ Thys yefte taketh away alle ordure fro the hert. and mak eth clene parfyghtly fro alle tatches of lecherye for who that is entatched of thys synne/ he is verely blynd & hath lost the ey en of the herte. reson and vnderstōdyng: & so he may not vnder stonde to know his maker ne thing touchyng his saluacyon/ but is lyke a tombe beste whyche hath. neyther wytte ne reason in hym self wherof dauyd sayth in the psaulter that a man to whom god hath doon so grete honour as to haue made hym. ly ke to hys ymage and semblaunce whyche he not made ony o= ther beste and so forgeteth hys maker and doth to hym self so grete shame that he is byecom̄e semblable to tombe bestes why= che haue noo vnderstondyng The synne whiche most maketh a man to semble a foul beste and vyle is the synne of lecherie thā ne the yefte of vnderstandyng whyche is contrarie specyally ay enst thys fylthe: plucketh and putteth out of the herte the synne of lecherie. and setteth there a moche fayre tree that is the vr tu of Chastite by the whyche one may come to thys blessyd= nes/ whyche god promyseth to them that kepe clēnesse of hey te Wo han he sayd. blessyd be they for they shal see god by cause they haue wel purged and enlumyned the eyen of theyr herte wyth the yefte of the vnderstandyng/

¶ Of the good dedes whyche be doon in dedely synne Cap. lvij

Thou oughtest to knowe that prayer ne non other good dede that is doon in dedely synne is nothyng worth ne prouffyth to him that doth it as touchyng to haue he= uen for yf he dye in suche estate he shal be dampned but neuer= thyles for all that In what estate someuera man be he ought not to leue to doo wel. thou oughtest to know that praiers & the other good dedes that ben doon in dedely sinne auayllen to iij thi ges. the first is that byfuche good werkes god calleth the more soner a sinnar to the state of grace. this is a grete thyng & a gret goodnes. The ij is whā that the synner dyeth in suche estate/ he

shal be dāpned. but for the good dedes that he had doon in this estate he shal haue the lasse payne in helle / and therfore saith a wyse man. yf I knowe certainly that I shold be dampned wherfore god kepe vs all yet for alle that I wold not leue to doo wel. but truly I shold enforce me to doo better and better. The ayere is that for suche good dedes. the goodes temporal / & the worldly werkes that ben for to doo in the wold shold preue the better / and ben the more in auayll.

¶ Of the seuen sacramentes of holy chyrche Capitula lviij

THe fyrst is of baptesme oftimes by ygnoraunce or necligence ben the sacramēts of holy chyrche mespaled & euyll doon therfore we shal saye som what for the symple peple Baptesme is the fyrst sacrament & euery persone in nede may baptise and crystene and is of as grete auayll. as yf the prest had baptised soo that these wordes that folowe be sayd / I baptyse the in the name of the fader and of the sone and of the holy ghost and the persone that shal saye these wordes muste caste the water vpon the child and non other and he muste saye the wordes in castyng the water and yf in perill of childyng the hede of the chylde appere and yf a persone baptyse that it is truly cristened For in the hede of the chyld ben the v wyttes of nature and yf ony other membre appere and not the hede / And it be cristened we hope that our lord accomplissheth the baptesme and performeth that whyche humayne persone may not doo. and yf the chyld be born and haue lyf the prest ought to baptyse it sayeng yf thou art not baptised I baptyse the in the name of the fader and of the sone and of the holy ghost / Thou oughtest to knowe that wyth wyne wyth vrine. wel water olyue water. or wyth ony other lycour it may not be baptysed but it byhoueth that it be natural water

¶ Of confirmacion Capitula lix

The second sacrament is confirmacion the whiche some men calle crelmyng. Euery persone that hath vnderstondyng ought to receyue thys sacrament For by this sacrament ben put in the soule of hym that receyueth it worthyly the seuen yeftes of the holy ghoost by whyche he is armed ayenst thassaultes of the fende of helle alle they that haue not receyued thys sacrament and haue vnderstandyng ben in peryll to be ouercom men of the fende of helle by deedly synne. Thys sacrament ought we not receyue but one tyme yf ony knowe not yf he had receyued it or not. he myght wel receyne it For the thyng is not vnderstonde to be doo agayn. whan that he knoweth not whether it be doon or not

Of the sacrament of the aulter Capitulo. Ix

The thirde sacrament is the sacrament of the aulter / our lord whiche for the loue of vs is bicomen man and suffred deth and passyon right angyllhous in the tree of the crosse for vs. yet for more ardently to shewe thys brennyng loue and that we shold haue hym in perpetuell mynde and specially hys bleſſyd passyon. he hath establyſſhed a superlatyf sacrament of loue that is of his precious body and of hys precyous blood. In whyche hym self is all conteyned and to whyche he gyueth hym self to vs vnto the ende of the world lyke as he promyſed to his apostles. god said that he shal be wel bleſſyd that shall write all the alyaūces amorouſes in hys herte. And ofte recorde and remembre them in thys bleſſyd sacrament whyche is the lyf of angelles and of seintes / by whome we haue spyrituelly ye be by the grace in ihesu crist and he in vs and whom yf we receyue hym wordily we shal haue the lyf perdurable in heuen with hym. the whiche conteyneth in him many merueilles and many sygnes of loue & stabliſſheth for many cauſes / whiche were ouer longe to recounte. But for to speke short in hym tahē part all they that ben in heuen as touching to glorie & honour. alle they of the world that ben in grace as to glorye.

to theyr saluacion and alle they of purgatorie to the alegemēt of payne and for these causes & many other maketh the prest iij partes of the body of our lord in the sacrament of the aulter. the fyrst is for them of heuen/ the ij for them of the world/ and the iij for them of purgatorie: the maystres of dyuinite sayen that for euery masse that is worthly sayd or songen. many soules ben deliuerd out of the paynes of purgatorie and goon strait to heuen. Euery prest ought to dispose him self to syng euery day for the mercies of the masse be grete and grete profyt cometh therof. and that they see that they take it not in vayn for yf they doo they shal be greuously punyshyd and tormented / they that take it in vain be lyke to the seruaunt that toke the besaūt of hys lord and putte it not forth to proufyt. wherfore he was casse out in to derke tenebres lyke as the gospel sayth. our lord comaundeth the prestes that they shold make thys blessyd sacrament and comanded them in sayeng hoc facyte in meam cō memoracionem. That is to saye that as ofte as ye make thys holy sacrament that ye doo it in the remembraunce of me. Aboue alle prestes shal be be wel happy and blessyd. that shal moue saye lyke as saint andrewe sayd. Euery day sayd he J offre & sacrifyce to god the fadre. the lambe wythout spotte. that is the
Eyā precyous body of ihesu crist/ Example. Jt is redde of dyuerse prestes that euery day songe masse/ saint ambrose saith in the canon this is our cotidyen brod. take it euery day/ & lyue in suche maner that thou mayst euery day receyue him worthyly & sait austyn saith/ J preyse not ne blame him that receyueth it euery day. but he saith. euery man doo after his fayth and after that him shal seme good. Neuertheles saith he J admoneste that alle and enerych of them receyue it euery sonday: And seynt Gregore in hys omelyes admonesteth to syuge masse of re. & sheweth an exāple of a bysshop that songe almost euery day masse. to whom our lord sente word sayeng. doo that thou doost and werke that thou werkest and celle not therof

Of the goodes that one hath for to/here/gladly malle.and to
see the body of our lord lxi

SAynt auskyn sayth in the boke of the /cyte of god /that the
day that thou hast seen the body of our lord/ thou· shalt ha
ue that shal be nedeful to thy liuyng thy vayne wordes & thy va
yn othes shal be pardonned to the the lyght of thyn eyen shal be
kepte thou shalt not drye of sodryn deth & yf thou drye that day
it shal be accompted to the for thy to well and as longe as thou
art at the malle thou shalt not were olde / & in goyng to chyr
che and in comyng thens euery paas that thou makest shal be
accompted /and of god rewarded.& the holy scripture sayth that
almelle emptyth not the purle ne hyering the malle lasteth not
the iourne Example.it is redde that many pylgrymes wen Exā
te to gydre on pylgramage.emonge whome ther was one that
wold euery day here malle.the other saide.yf we tarye for this
man euery day we shal tarye ouer long.and so they lefte hym
and went forth to fore.and euery day thys man herde malle/
The other supposed to haue be at rome viij dayes tofore hym
but whan they were at rome.& had made their offrynges/as
they shold goo out of the monastery they fonde hym at the dore
entring in to the chyrche.and thenne they were mocke abasshed
and comyng homeward they herde malle euery day as he dyd
Thou oughtest to byleue stedfastly wythout ony doubte / that
in the sacrament of the aulter is contryned properly the body of
our lord ihesu criste whiche suffred passyon & deth for vs Why
che arose fro deth to lyf on este day and ascended vp in to he- Exii
uen the day of hys ascencyon ·Example . At rome was a gre
te woman that euery sonday offred at the malle of saynt grego
ry many oublees of whyche he honselled and comynyed the go
od peple .and also thys noble woman / It happed on a day
whan he longe malle .he toke the body of our lord and wolde
haue houselyd this woman & sayd to her/ loo here is the body
of our lord whyche kepe the in to euerlastyng lyf/ And she re

gan to lawhe and anoue saynt Gregore wythdrewe his hond and leyed the body of our lord vpon the aulter and after demaunded of her wherfore she lawhed She answered to hym and sayd by cause that I haue made thys propre brede with min owen houdes. and thou sayst that it is the propre body of our lord ihesu criste: Anon saynt gregore for the euyl erwou of this woman kneled doun and made hys prayer. And after awos he fonde the body of our lord Jhesu criste torned in to the fourme of a fynger of flesshe/ and whan thys woman sawe thys myracle: she and alle the peple byleued stedfastly that it was the very body of our lord. and saynt Gregore made hys prayer agayn. And the flesshe cam agayn in to fourme of brede and after houselled the woman. ¶ But I merueylle me moche of a grete abusion whyche is doon in the chyrche. for whan the prest goth to the aulter for to saye the masse. a man ought to be the better confessyd and repentaunt. and in the grettest reuerence that he may. and ought to haue grete drede that he ne doo ne haue doo thyng that may displayse god. wherfore he ought to be moche contrite and deuoute as he that gooth in the presence of god and of his angellis/ For as soone as the prest hath sayd the wordes of the holy sacramēt god is there present with grete multitude of angellis. how wel that we see them not. for they be saintes and espirituel. and we ben mortal and synners therfore we may not see them. & moche peple ful of vyces & of synnes sette not therby. but go nygh and about the aulter. and stond so nygh the aulter that they trouble oftimes the prest for the dissolucions that they doo in spekyng in lawhing & many other maners & not only the laye men & wymen/ but also the clerkes by whom the other ought to be gouerned & taken ensāple of. for they ought to be the mirrour of the comyn peple & neuerthyles they that haue the gouernaūce of the chyrche ought to reprehēde & chastise them for default of saīēce or for negligēce or flaterie that they ne doo suche thynges as to approche so nygh

¶ thaulter

the men & seruaūtes that ben aboute a kyng how wel that he be a synnar and mortal as we bee/shal not suffre ony persone trapwyche nygh to the kyng without his congie or lycence/ ¶ Example/We rede in holy scrypture that Moyses the prophete by comaundement of god made a tabernacle whiche was but a fygure of the monasteries and chyrches that now ben thurgh al cristendom. In thys tabernacle were thre stages. in whiche was one place callyd Saneta sanctorum. that was the holyest place. ¶ That other was the chaunel. In whyche entred no man but the prestes and the leuytes or dekens whyche maden the sacrifice ¶ That other was callyd the ship or body of the tabernacle wherin were the symple people. And in to Sancta sanctorum none entred but the bysshop. the whyche entryd not but oncly one tyme in the yere. And there was no thyng in that place that was so wel and holyly kepte. but the Arke. whyche was callyd the Arke of the testament. and in that Arke was nothyng but the tables of stone whyche god deliuerd to Moyses in the mounte of Synay. In whiche were wreton wyth the propre hond of god the x commandemētes of the lawe And the rodde of Aaron whyche flouriſshed and was drye and wythout moysture/And a pote wyth manna. And alle these thynges were not but a fygure of the lawe. and of the fayth that we now holde. ¶ Neuertheles it happed that the kyng Dauyd dyde doo lede thys Arke fro one place to another vpon a charyot alle new: whiche oxen drewe. Now it happed that in goyng forth the Arke bygan a lytyl to swarue: And anon one of them that dwoof and ledde the oxen whyche was named Oza sette hys hond to the Arke to thende it shold not falle/but by cause it apteyned not to hym. for he was not of them that shold doo the sacrifice. god was wroth wyth hym & he dyde forth with sodeinly/for the whyche thing oughe to haue grete fere & drede alle they that approche so nygh thaulter at the masse. Wher as is no figure as was in the old

Exa

lawe/but ther is entyerly the propre body of our lord ihesu crist
conteyned in the holy sacrement of thauter as it is tofore sayd
Remembre the of the thynges to fore said whan thou shalt be
in the chyrche And kepe the fryst fro thauter fro the golpel saith
that the publycan whiche was in the temple ferre fro the saintu
arye was more enhaunced and herd of god by hys humylyte.
than was the pharisee whiche was more nyghe by hys auaun
tyng and by hys pryde

¶ Of the dygnyte of prestes / Capitulo lxij

¶ The prestes ben the mynystres of ihesu crist & ben faders
ghostly of all cristen peple. They be the lyght of the world
the whiche for thoffice that is comyted to them and for the holy
nes that they ought to haue in them ben called the angellis of
our lord. to the wys of whome the heuenes opene/ And Jhesu
crist defendeth byt weue theyr hondes with grete companye of
Angellis whyche enuyronne alle the partes of thaulter. And
as touchyng to abloylyng or to gyue absolucyon they doo that
the angelles may not doo/ They ought to kepe and holde them/
holyly and chastly and to be garnyssh̄ed of alle goodes and alle
vertues. For the scripture saith that yf they soo doo· god promy
seth to them double honour The preste that lyueth in derely syn/
ne specialy in sinne of lechrie. kepe hym wel that he be not his
owne iugement Whan he receyueth the body of our lord as sa/
yth saint poul. he is culpable of the body of our lord ihesu crist
that is to saye. as yf he had slayn hym/ Saynt Jherome called
hym iudas the traitre whyche betrayed our lord in kyssyng him
And saint Ambrose sayth who that letteth nygh to the sone
of the vyrgyne marye the ydole of venym and sayeng the wor/
des of the holy sacrement he spytteth in the mouth of the sauy/
our of alle world. Saint Austyn saith that the synnes of an
euyl preest empeschyth not the sacrament. but he dampneth him

right parfondly and wlembleth and is lyke the torche of waxe whyche wooth good and gyueth lyght to other and he wasteth hym self & knowe ye that the prayers and orysons in the mas se auaylle and be moche worth. But god enhanceth and re= ceyueth moche soner & better the prayers of a good preest than he dooth of an euyl preste. ¶ Example. It is redde of a sym= ple man that wold not take the sacrament of suche prestes as he supposed to be euyll. And by cause he dyde it ygnorauntly/and nothyng for ony malyce god shewed to hym suche an example as foloweth/ It happed on a tyme that in slepyng he dremed that he had so grete thurst that he myght not endure it/ & hym semed that he was at a welle at whyche was a mesel that dre we the water out of the well or pytte in a grete and right fayre vessell of syluer and the corde was of gold & hym semed moche peple wente for to demande dranke of the mesel. Thys man wente thyder. But whan the mezel sawe hym he wythdre we hys honde of whyche he gaf dranke to other & sayd to hym how wylt thou take of the hond of a mesel water for to drinke whan thou wylt not take the sacramentes of holy chyrche/of e= uyl prestes he awoke/and neuer after was he in that erreur. Saynt gregore defendeth in the name of seint peter the apostle that a preste whyche lyueth in synne specyally in the synne of lechery make ne admynystre no sacramentes. for hys benedicti ons tornen in to maledictions. And hys prayers to synne as touchyng hym self. The lawe of Canon sayth that a preste oughte to saye but one masse on one day. but yf it be the day of the Natyuyte of our lord. on whyche day he may saye thre masses There be somme cases that a preest may saye on other dayes tweyn but not thre. for what someuer necessite that he haue/for therin he sholde synne dedely/ The fyrst cas is yf he ha ue cure of soules and haue a dede corps present on a sonday or on aday that hath a propre masse yf he haue noo chapellayn he may saye two masses. Or yf he haue a weddyng. or for neces

Erā

lyte of pylgrymes or of hooftes as of grete lordes. or for lyke men he may laye two melles And late the preft he ware that he laye not the fecond malle for noo money / for the lawe laith that it fhold be fymonye yf he foo dyde. And whan he fhal laye two malles on a day at the fyrft malle he fhal take no wyn at tyr wlyng in the ende of the malle. For yf he fo dyde he fhold not be faftyng at the fecond malle. and therfore late hym take good hede.

Of the fcience & good exampl'e that the preftes ought to fhewe

¶ Capitulo. lxiij

They that haue taken holy ordres or benefices ought to haue fcience fuffycyent and right competente for to enfeygne and introduce the peple: for that is the thynge that our lord moft commaundeth vnto them For at the day of dome they fhal yelde ftrayt Acoũtes of all the foules that ben comytted to them vnto our lord. how they haue enfeygned taught and introduced them Alle they of holy chyrche ought to doo peyne for to lyue chaftly. for they be bounden therto. and yf they fo doo / And doon good werkes · alle other may the better take exemple of them. ¶ Exemple . It is redde of a theef that was in a wode / whyche robbed all them that he myght robbe. it happed that an abbot paffed forth by and allone as he fawe hym he wold haue robbed hym / fayre fone fayd thabbot to hym Wherfore do oft thou fo grete peyne for to gete thy lyuyng. and for to be dãpned. Come with me in to thabbaye and I fhal geue to the ynough to ete the theef anfwerd to hym · I may not ete of thy benes. ne cooles. ne drinke old wyne whyche is corrupt with water Thabbot anfwerd to hym / I fhal geue the good breede good wyne / good flefhe and good fyfh. And with thefe wordes he wente with hym. Thabbot brought hym in to a fayre chambre and dyde to make a fyre. and couered a good bedde with fayre fheetes and parmentes and fette to hym a yong monke and comaũded hym that what fomeuer he wold haue

Exã

he shold anone haue it .and commanded the monke that whan the theef had dronke and eten at his playsir /that to sore hym: he shold ete no thyng but brede and water whan the theef had seen thys many tymes .he had supposed that thys monke had cõmysed mocke euyll by cause he dyde grete penaũce and demãded of hym on a tyme sayeng. Frere what hast thou doo.that euery day doost this grete penaũce & demanded of hym sayeng hast thou slayn ony man The monke answerde to hym .A sire what saye ye I neuer augred man ne slewe none I haue ben in thys hous sithe my chyldehode After the theef said to hym hast thou doo ony fornycacioun or aduoultre The yonge monke bleyd hym & said to hym.O sire whan is that ye saye god saue and kepe me / For I neuer touched woman by sinne .The theef sayd thenne wherfor doost thou thenne so grete penaunce/ by cause sayd the monke that I may gete the loue of god and I ha ste wake praye and doo other goode to thẽe that I may be in the grace of god and be saued ·whan the theef herd thys he was mocke contrite /and sayd in hym self o good god that/ I am mocke vnhappy .for I haue doon so many dysnatural euyllis so many homycides & theftes and enforced so many wymen & dyde neuer well not so mocke as for to faste one day.and this monke whycke is innocent dooth so mocke penaunce/ he anone dyde doo calle thabbot and fylle doun to his feet.& prayed hym that he wold receyue hym to be one of hys monkes . Thabbot receyued hym and after he dyde mocke penaunce in sucke wyse that he palled alle them of thabbaye . Now seest thou how the example of thys yonge monke conuerted the theef Certaynly the that prelates gyuen euyl ensample to other they shal be greuously plugnyssed & tormented for yf they lyue in dedly synne they ben horyble and stynkyng to sore god /and hys sayntes and dampne them self vylaynsly saynt ambrose saith that the ebaieg and barkyng of dogges the mowyng of oxen the grontyng of swyne and the cryeng of alles /pleseth god better.than

the longe of suche preestes that be so mocke lecherous/And saint gregore sayth that for theyr synnes.god is oft wroth to warde the world. ¶Example. The holy scrypture sayth in the se-
Exā conde booke of kynges: by cause that kyng Dauyd nombred the men of hys wyelme.god was angry wyth hym and sente to hym a prophete named agad whyche sayd to hym/ For the synne of that thou hast doon god sendeth to the to chose of iij thynges one. Or thou shalt haue famyne in thy lond by the space of vij yere. or thou shalt haue bataylle thre monethes. & shalt not resiste them. but thou shalt flee before them. Or thou shalt haue pestylence and mortalyte thre dayes in thy contre/ The kynge answerd to hym. I haue leuer falle in the mercy of our lord. than in to the handes of myn enemyes / And anone god sente suche a pestylence/ that in thre dayes there was so grete mortalyte that ther dyde wel. lxx. M. personnes/ Now seest thou that the synne of the fader that is of the kynge whyche is the fader temporally. For hys synne god is angry wyth the peple/ In lyke wyse it happeth oftymes that for the synne of the
Exā peple the fader temporal/or spyrituel suffreth. Example. The holy scripture saith that Ezechyel the prophete wold praye our lord for hys peple. but god answerd to hym/ praye to me not for this peple for yf thou praye to me more I shal ioyne thy tongue to thy palate in suche wyse as thou shalt not speke / for the peple is not worthy that thou pray for them by cause of the yre synne by whyche they haue angred me Now seest thou that for the synne of the people the fader spirytuel suffreth
¶Of the neclygences of the malle and of the remedyes I passe ouer for it appertaynyth to preestes & not to laie men. C. lxiiij

¶Of housling and comynyeng ofte Capitulo. lxv
When a persone whyche hath witte discrecion & age sufficient ought be ought to be houseled: And specyally he ought to be

confessed at Estre. or he synneth deedly & is not worthy to entre in to the chyrche and whan he is dede he ought to be caste out in to the feldes as a comb beste but yf it so be that he absteyne hym fro houselyng by the lycēce of hys confessour for raysonable cause: but not fro confessyō. The man ought to be houseled atte age of xiiij yere/and the woman atte age of xij yere /Saynt Austyn counseilleth and prayeth the deuoutes persones to be housseled euery sondaye. and the holy canon sayth that at the lest in the solempne festes/and for to thys ought the prestes to warne & admoneste theyr paryssheens so to be houseled & to make them redy by confessyon to fore the sayd festes. For no man can saye ne expresse the grace. the vertue/the guerdon / and reward that one shal haue to confesse hym and be crowned worthyly /The wymen grete wyth chyld they that goo in iuste werre or in other perilys of deth they that goon on pylgrymage. alle these oughten to be confessyd and houseled. and they ought not to be prayed ne requyred so to doo. as somme doo. for it is no good signe/We may haue no better phylycyen than the body of our lord ihesu crist. They that shal be maried oughten to be confessed. yf the seke man caste vpward and wompteth at the mouth he ought not to be houseled. & yf after his houselyng haue ony wompte and ony thyng appere of the sacrament/the preste ought to take it and laye it in the sacrarie wyth other relyques and the remenaunt in the pyscyne.

¶ Of the goodes that a persone receyueth whan he is worthyly houseled. Capitulo lxvj

They that be crowned & receiue our lord worthyly haue therby many goodes fyrst they haue remembrāce of god & haue his loue/Item they haue magnyficence of herte for many tymes they that haue but lytyl contricyon they ben the more contrite. Item they ben incorporate in ihesu crist for god saith to saynt austyn thou shalt not chaūge me in to the: but thou shalt be chaūged in to me. Itē they haue the spyritual refeccion and

encreacyng of deuocion. Item they ben ther by the lasse enclyned to the lynne of lecherie for lyke as water quenchyth the fyre/so doth the body of our lord receyued worthyly quenche the concupyscence of the flesshly. Item he receyueth strengthe of god/for it is a loof that sortyfyeth the persone. Saynt bernard sayth lerne ye crysten men how ye ought to loue ihesu crist whyche hath gyuen to vs hys flesshly & blod to ete & drinke his soule also for our redempcyon. the water out of his syde for to wasshe vs fro synne. Item therin is grete sayth for in thys sacrament our fayth is enhaunced aboue nature & aboue the vnderstōdyng right excellently Item we be fedde in thys sacrament with the mete of alle the angellis. Item we haue by this sacrament the royalme of heuen/Item we haue therby spyrytuel delectacyon. and haue lyght of vnderstondyng. Saynt bernard sayth that this holy sacramēt is medycyne to syke men. the iourney to pylgrams it comforteth the feble it delyteth them that be stronge. it guarysheth and heleth the langour & sekenes. & cōserueth and kepeth the helthe/by this sacrament he is the more debonaire to correction. the more pacyent to labour. more dyspoſed to loue god & his neyghbour/more wyse ayenst cautelles/more redy to obeye and more deuoute to yelde thankynges to god

Of the euyll that one hath to receiue god vnworthyly. c/lxvij

Ful lyke wyse as many good thynges come to them that receyue worthyly the body of our lord. right soo come many euyllys to them that receyue hym vnworthyly/first he that receyueth hym vnworthyly is more redy to synne/he aparayleth hys dampnacyon. he sklaundreth his neighbour. his courage is blynde. he is the more subget to temptacō he mocketh god he abredged hys temporal lyf/& despoilleth hym fro the goodes of grace. The fourth sacrament is the sacrament of penaūce. of whyche we shal speke in the ende of thys boke

¶ Of the last vnction Capitula lxvij

The fifthe sacramēt is the last vnctiō whiche som mē call the last olyēg. ¶ This sacramēt auailleth moch to forgiuig

synnes / & after it aledgeth the maladye for it was estably-
shed for the helthe of the soule. and for the helthe of the body/ This sa
crament may be receyued dyuerse tymes. Whan the sike man
feleth hym self in peryll of deth. and he ought to be demanded
in his good poynt yf he wyl receyue it. and yf it happed that he
refused it and saith it is no nedethe is in peril of dampnacyon/
yf he deye wythout receyuyng it/ For none ought to refuse it.
Whiche is in peryl of deth

¶ Of Ordres Capitulo/ lxix

The vj sacrament is of the ordres. and we shal fyrst speke
of the clerkes. of the other ordres we shal passe ouer except
a lytyl that we shal saye for the symple clerkes/ the holy canon
sayth that the clerkes ought to bere crowne sadly saunte. The
crowne whyche hath no bygynnyng ne ende signifieth that the
clerkes oughten to seche god wyth all their herte / for they ben
of hys partye and of hys strengthe. and therfore saye they Wh-
han they be blessyd and made tonet and take theyr fyrst crown
Dñs pars hereditatis & c. The clerkes oughten to were sym
ple wedes and mayntene them symply and to flee all the vanite
es of the world and playes and of the dysé. and also the tauer-
nes but yf it be by necessyte or by the way for the tauerne is the
fontayne of alle euylles There is lerned ordure glotonnye. le-
chrie. swering/ forswering / lyeng. myssayeng of other/ reny-
eng of god. myscrkenyng/ receyuyng in euyl playes/ and ouer
many synnes ben doon there/ There growen noyses. medlyn-
ges. bompeyes/ lecheries. there lerne they to stele & take others
thynge. The tauerne is a pytte of theues and forteresse of the de
uyl for they warre agaynst god and hys sayntes and they that
mayntayne them ben parteners of alle the euylys that ben ther
doon. and certainly yf one sayd as mocke euyl or shame to hys
fader or moder to his semaunt or chylde/ as is doon in the ta
uerne to the fader of heuen to our lady & to other sayntes they
shold be mocke angry / and shold fynde other remedye than they

doo The clerkes oughten to kepe these vj thynges atte table Whan they ete· Their fyrst thyng is that they ought to saye noo harme ne euyll of other and specyally of them that be not present/ The secōd thyng is that they ought not to skorn ne mocke them that be present The thyrd thyng is that they ought not to speke of the vanytees of the world. The iiij is that they ought to doo rede to fore them the holy scripture and wel to herkene it to them that the soule be as wel fedde as the body· The v is that they ete sobrely. the vj is that atte bygynnyng and thende they ought all way saie graces & gyue thānynges to god the clerkes ought not to holde wymen in their houses but yf they be their wynes or right nygh of their lignage. For though there be no synne. yet there is suspicion of the people and they be no more holy than/ dauid· ne more wyse thā salamō ne more strong thā samplon the whyche all were deceyued. & late not them excuse them for to saye they be old & wythout suspecion· For whan the fire is lyghted. it spareth nothyng but waste th all that it fyndeth· Exā ple· It is redde of an/ Abbot that went in to a fere contrey/ whā he cam agayn he fōde that his monkes had suffred a good woman & an olde to duelle in thabbay for to walshe and make clene their thinges. and nothyng for to sinne whan he spake therof to the monkes they answered to him that it was not suspecious· Thabbot commanded the cooke that he shold salte stongli alle the mete of the soupers. and also he bad hym that after soupers he sholde sparde fro them alle drinke. that they sholde fynde no thyng to drinke but the wallyng of dyshes it happed that whan the monkes were leyd to slepe. they had so grete thurst/ that they aroos and sought alle aboute for to drinke· but they. fonde no thyng but the wallyng of dyshes/ the whyche for the grete thurst that they had they dronke their fylle. on the morn thabbot demanded what was the noyse. that he herde alle the nyght in the abbaye/ The monkes sayd to hym that they were sylen for to seche drinke. but they coude fynde nothyng· but the

wrathly of the dyches: whyche they dronken for the right gre
te thurst that they hadden/ Thabbot sayd to them that for the
ardure of thurst they had dronken that foul water. also by the
ardure of the flesshy myght they doo theyr willes wyth that
old woman. And by thys mene the woman was put out of
thabbaye. The clerkes oughten to shewe goodnes and ryght-
nes of herte by good wordes and by good werkes. And ough
ten to serue. honoure. and praye god: and hys moder / and alle
the sayntes of heuen. They oughten to lyue right chastly or el
is marye them. For clerkes shal not be lette by. and shullen be
mocked/ but yf they be better than other. The clerkes that ha-
ue benefyces how wel they haue not taken none holy ordres/
And also prestes thawh they haue noo benefyces
they ben bounden to saie theyr houres canonicalles. and yf they
doo not they synne deedly/ And thaugh so were that they be ey-
compryned or in dedely synne/ yet be they bounden to saye them
compernally. atreat and deuoutly/ as they that speken to god.
For saynt Jherome sayth that better is worth to saye the vij
psalmes deuouly and wyth good herte. than alle the psaulter
in ennoye and wythout deuocyon/ Some ther ben that whan
they saye theyr houres. they thynke on vanytees and of theyr
werkes or la whe and mocke other and talke and entrelaide
theyr houres wyth suche vanytees. And entende not to that
thyng that they saye. Example. Jt is redde that saynt seuerine
archebishop of colen that he appiered after his deth to his ar-
chedeken and said to him that he suffred grete peine and shold
abide in purgatorie vnto a certain tyme. Tharchedeken said to
hym: Syre wherfore suffre ye payne/ syth ye haue syued so ho
lily in the world that we hold you for a saynt/ Saynt seuerin
answerd to him. by cause whan J said myn houres J entended
not to that J said whan my seruauntes spaken to me of tempo
rel thiges J entended more to them than to that J sayd. thus

Ex

There be many that whan

they saye their houres they halte them in suche wyse .that for their hasty sayeng they make many defaultes and therin they be moche negligent Of whome the prophete saith that he is wycked that doeth the werke of god negligently .example . It is redde in the lyues of fadres that an heremyte on a time recounted.and mette the deuyll whyche bare a grete sacke /and he demanded of the deuyl what was in the sacke The deuyl said to hym/ These b n the wordes and sillables & lettres forgoten & deuyl sayd in the seruice of god and therfore ye that saye the houres see wel to that ye haue no parte in the deuylles sacke afore sayd

¶ Of the sacrament of mariage Capitulo lxx

THe vij sacrament is the sacrament of mariage God establysshed this sacrament in paradis terrestre to fore alle the other sacramentis /and to fore that man euer synned/ Mariage signefieth the loue of ihesu crist and of his holy chyrche.and god hath so moche honoured it. that he wold be borne vndre the shadowe of mariage and he was atte weddyng wyth archydyclyn. were as he chaunged water in to wyn/ And he wylle that the husbond loue and kepe his wyf/ And the wyf her husbond wyth alle her power. as her propre body. For they ben but one flessh.and they ought to haue but one wyll . and therfore god made not the woman of the hede of Adam to thende she shold not be his maystresse .¶ Also he made hyr not of the fret of Adam . by cause he shold not haue hyr in subiection and in despyte.but he made hyr of the syde of Adam to thende that he shold kepe her as his felawe. They ought to loue eche other : & forbere in alle good and kepe their faith eche to other.and they ought not to byleue lyghtly euyl reportes eche of other ne yll wordes ¶ The woman ought to obeye to hyr husbond in alle that is reason: And the husbond ought to holde hys wyf honestely after hys estate wythout pryde/ yf god sende to them chyl-

dren they to enleyne and teche them theyr creãnce & byleue/and
well to chastyse them fro anguing god & dyspleasig hym as for
Iweryng & renyeng god & for to curse & fro all other euyll is alsõ
to kepe them deligently and so to bringe them vertuously in the
yr youghthe that it may endure in theyr age. Example We rede
in holi scripture that helye the prophete by cause he chastysed not
wel his two sones god was wroth wyth hym and he dyde
sodenli/another exãple/Itẽ it is red that a mã had a sone who
me he corrected not wel. it happed that for his euyl lyf he was
Judged to be hanged /and whan he was ledde toward the
galowes he prayd them that ledde hym that he myght speke
with his fader er he sholde be hanged whã his fader cam he cri
ed hym merci and prayd hym to kysse hym & in kyssyng hym
he bote hym by the nose wyth his teeth and whan the people
blamed hym therfore he answerd to them I wolde doo werse/
to hym yf I coude for he is cause of my deth by cause he chasty
sed and corrected me not in my youghthe wherfor. I am now
dampned to be hanged The husbond to his wyf ne the wyf to
hyr husbõd ought not to refuse others cõpanye without grete
cause They ought to absteyne them fro the werke of mariage
whã the wyf lyeth a childebedde and in other secrete maladye
whyche ought not to be sayd. For som likenesses myght come
that thenne yf the children were engendred shold lightly be me
selles croked or euyl shapen. ¶ Item in grete fes
tes of the chyrche & in fastyng tyme they ought to forbere/ whã
so is that it is not but for cause of delyte. ¶ Example Exã
Saynt gregore reherceth in hys dyalogue that a woman of to
me said to the wif of hir sones doughter we shall goo to morn
to the feste of dedycacyon of saynt sebastyan. The yong womã
for the reuerence of the feste wold not absteyne her fro the werk
of mariage that night. on the morn anon as they entred in to
the chirche of seynt sebastyan. the deuyl ẽtred in to the body of the

yong woman. whyche tormẽted hyr moche stronglye but by the prayers of an holy man that was there/he was put out fro her and after she was heled. for the reuerẽce of mariage which god hath so moche honoured. they ought wel to kepe them fro vsyng it dishonestly ayenste thordynaũce of nature. for therin they shal synne dedely. A man may slee hym self wyth hys owne sword or knyf. The husbond or the wyf that breketh the mariage for what cause someuer it be. synneth so greuously that in the olde lawe they were put to deth/ And he or she that kepeth wel his mariage may make dyuerseryng or departing. ayenst that partye that so breketh but it shal be comãded that fro than forthon they lyue chastly and he or she that after shal synne wyth other shal be constrayned to take agayn hys or hyr companye. yf the wyf of hyr propre wyll or by iugement of holy chyrche be departed fro hir husbond by cause she hath broken hyr mariage/yf she assembled not agayn wyth hyr husbond she may not demande hyr dowayre. he or she that seeth hys fela we repentaũt of hys synne yf he take hir or she hym in hys or in hyr companye he or she dooth grete almesse/and god shal acompte it to hym in grete penaũce of hys synnes for of a synner repentaunt ought one to haue mercy and pyte

¶ What mariages be of no value Capitulo lxxj

Whan mariages shal be made it ought to be knowen yf it be the wyll of that one as wel as of that other. and that there be none empeschement of lignage ne gossybrede. ne kynred ne that ony trouthplyght hath be made. ne fleshly companye/ or yf ther hath made ony solempne awowe of contynence/as in the honde of the bysshop. of abbot or abbesse. or of hys curate vpõ the aultre to fore good wytnessys or yf he hath receiued holy ordre as subdeken. deken. preste/ Or profession in ordre or yf he hath had fleshly companye with ony woman of hir lignage

whome he wold marye. For in alle these cases the maryage is of noo valewe / And they that thus shal be assembled yf they knowe the lettyng they synne dedely. and theyr chyldren shal be bastardis/& they may not haue cõpanye carnall to gydre wyth out dedely synne and they that knowe the lettyng and saye not. synnen dedely. And ben partenerys of the euyl that may come therof. In alle these cases none may doo grace ne dispence/but the pope onely. For sentence gyuen of another. ne letter auaillen nothyng. And for thys peryll the preest ought to crie and aske the banes solempnly/and to serque alle opposaunts. And suche as knowe only lettyng openly or secretly. & yf non saye the contracte ne oppose. yf the preest thinke that ther be ony Impedymẽt/he ought to enquyre dylygently. & yf there ony be ought to sygnyfye it to theyr ordynarye Juge: Ther be many maryages that bee thē euyl by cause they be not made as they ought to be made. The sonme taken a wyf for her beaulte. The other for accomplyllhe theyr carnalyte or flesshly luste. other for theyr ryches. And other for theyr lygnage: ¶ Example We re de in the holy scripture that Sara the doughter of Raguel had seuen hosbondes. The whiche seuen a deuyl named Almodeus slewe the fyrst nyght of theyr weddyng. whan they supposed to haue leyen wyth hys wyf. he put them to deth by cause they to he her for the causes afore sayd/and nothyng for very loue of mariage for to haue lygnage. And after the Aungel Raphael sayd to yong Thobye that he shold take her in mariage. Thobie answered to hym / I haue herd saye that she hath had seuen husbondes. whyche anone as they wold haue leyen wyth hyr the fyrst nyght of theyr espousayles the deuyl put them to deth I fere and doubte lest he wold doo the same to me. ¶ Than gel answered to hym. ¶ I shal telle to the sayd he. Upon whome the deuylles hath power whan they marye them. He hath power upon them that take theyr wyues/not for the loue of god. ne in hope to haue lygnage. Exã

but for to accomplisshe theyr flesshly delyte / as dombe bestes
whiche haue none wonderstodyng. But whan ye shal be espou
sed ye shall holde you thre dayes and thre nyghtes fro hauyng
to doo carnally that one wyth that other/ & ye shal be in prayers
& in orysons wyth our lord & the fourth nyght ye shall assemble
to gyder not for flesshly delectacion but in the drede of god and
in hope to haue lygnage. many haue soo doon and haue abstei
ned them fro theyr wyues iij the fyrst dayes and nyghtes why
che after haue lyued to gyder in good loue and in grete proge=
nye. Wyt wene them that crystene chyldren after the fonte & ben
godfaders & godmoders is noo gostybrede by the lawe ne is no
impediment of mariage and holde for certayn that the lawe sa
yth that yf thou and thy gostyb be or she haue had chyldren to
fore ye were gostybs they may alle take that one that other by
mariage. but the chyld for whom ye be godfader non of other
chyldren may take by mariage/

¶ Of the state of wedowhed Capitula lxxij

Saynt Poul pryseth moche the state of wedowhed why
che sayth to the wedowes. that it is good that they kepe
them in suche estate. or ellis that they marye them. For
it is better to marye than to brenne/ he or she brenneth that con
senteth to synne. For to kepe the state of wedowhed ought to be
had example of the turtle/ For as sayen the maystres Natura=
ens in the book of nature of bestis. after that the turtle hath lost
hys make he shal neuer after accompanye hym or her to ano=
ther but is alle way solytarye and fleeth the companye of other
Thre thynges apperteynen right welle to them that ben in the
state of wedowhed The fyrst is for to enclose her self pryuely in
her hous ¶ And not to folowe sulpeyous necuyl compa=
nye. ¶ And herof gyueth vs example Judith whyche

was a wedowe and a moche fayre woman. and the holy scrip
ture saith that she held her enclosed in her chambre with her
maydens: wherfore saint poul reproueth moche strongly the yōg
wymen wedowes that ben ydle. and redy to goo and to come
and ben ouermoche spekyng and iangelerelles: & he sayth that
they shold be in theyr howses and entende to doo good werkes/
Some ther be whan theyr husbondes ben dede whyche were
blacke gownes. but ther is nothyng there. bnt the colour of sow
we and of mornyng. For they be made as well and all so gen
te and queyntly as thaugh they were of skarlet. The second is
that they shold entende to praye and to serue god and to be glad
ly in the chyrche in deuocyon & in teeres lyke as the golpel saith
that a woman a wedowe named Anne dyde whyche depar-
ted not out of the temple. but serued god nyght and day in pra-
yers and in waylynges. The thyrde thynge is sharpnelle of
lyf For as sayth saint poul/ the woman wedowe that lyueth
in delyces is deed by synne And saint bernard saith that chas
tyte perisheth ofte in delyces. Also it appertayneth that the yōg
wymen ben humble and nothyng proud after the example of
Judith. whiche lefte hyr fayre robes and hir richelles and hyr
parements whan hir husbond was deed. and toke thabyte of
wedowhed symple & humble/ whyche is a more sygne of we-
pyng than of Joye or of vayne glorie. and by cause that she lo
ued chastyte and wold kepe it all hyr lyf. she werid the heyre.
And fasted euery day sauf the festes/ And yet she was fayre.
wyle and yong. but of mounte of herte and also loue of chastyte
cauled hyr to doo it and therfor who that wyll kepe chastite
late her lyue in suche estate as dyde thys valyaunt lady iudith

¶ Of continence Capitulo lxxiij

How wel that maryage be a sacramēt. & that god hath
made it. and moche honoured it: And moche plealyth
hym yf it be wel kept. Neuertheles the state of contynē
ce of them that will lyue chastly. And kepe them fro maryeng

for the loue of god is more playsant to god. and is more ho-
nourable & more profytable / Item yt ys A victour that one
maketh of his flesshe / by cause he hath ouer come yt / For whi
the victorye god shal crowne hym moche hyely in heuen / Itē
It is a maner of martyrdom especyally in his yongthe / Item
they that lyue chastly ben propurly the monastery of the holy
ghoost / For these causes / and for the better to please god coun
seylleth Saynt poul to yong peple and to them that ben to ma
rye / that they kepe them in suche estate / or ellis that they marie
them for peryl to falle in the synne of lecherye / But he saith
that moche happy shal they be yf they may hold them in the sta
te of contynence /

TOf / the state of virgynyte Capitulo lxxxiij

Virgynyte is so right hye estate & so worthy / that it can
not be ouermoche puryed / For it is the lyf of Angellis
celestyall and it is redde of many dyuerse saynctes whiche haue
refused grete dignytes and haue suffred grete & hard tormētes
& martyrdoms for theyr virgynyte to kepe / O the right hye &
noble tresour that he or she leseth that playnly wold haue doon
the synne of lecherye / but yf he doo soo nomore / and repenteth
hym of his euill wyll with good herte And confessyth hym
therof / his / or hir virgynyte retourneth to hym or to hir agayn
But & yf he or she accomplysh the synne of the flesshe / he or she
shal neuer be virgyne. yf one enforce a virgyne ayenst hir wyll
the meryte of virgynyte lasteth not. But it encreaceth where-
of is writen in the lyf of saynt lucye the whiche sayde to the cuyl
tirannt that wold haue enforced and caupylled hir yf thou ma
ke me to be enforced and defouled ayenst my wyll The cro-
ne of my virgynite shal be doubled wherfor thou oughtest to be
wel adupled and reuyste it strongli /

TOf them that be in religyon Capitulo lxxvj

Relygyon is called delerte/for lyke as the delerte is a pla
re sharp/allone.and serue two peple.in lyke wyse ought
to be the state of religyon sharp.& that by stroyednes of lif
Item the state of relygyon ought to be serue two the world.that
he that is in suche estate sele nothyng/but ought to be deed to
the world.and lyuyng toward god as saith saynt poul. For
lyke as he is that is deed bodily.that is to wete.the herynge
the seyng.the smellyng.the spekyng/and the taskyng/ right so
ought to be the relygyous so ded toward the world that he se
le nothyng that apertayneth to synne .to thende that he may
saye lyke as saint poul sayth of hym self The world is crucyfi
ed in me.and I to the world.A relygyous ought to haue no
thyng in the world propre to hym self.he ought to make hys
tresour in heuen as our lord saith.yf thou wylt be parfight goo
and selle alle that thou haste.and gyue to the poure people/and
so shalt thou haue thy tresour in heuen. An holy saynt sayth
in vytis patrum that pouerte is the waye by whyche heuen is
goten.Example.We rede in the holy scripture that our lord sa
yd to Abraham in the persoue of relygyous/goo sayd he out of
thy lond-that is to wete fro the rychesses of thys world so that
thou sette not on them thyn herte.Item goo out of thy lygnage
that is to saye.leue thy synnes of dede and of wyll.and put not
thy herte so strongly in a persone of thy lygnage ne in none o-
ther but that thou mayst well take it away whan thou wylt/&
thyrdly he sayth goo out of the hous of thy fader/that is to saie
leue alle the mynde and remembraunce of thys world entyer-
ly so that thou haue there to no loue ne affeccyon/ Alas many
there be in these dayes of relygyous people whyche haue not but
thabyte of relygyon.and haue renounced nothig but only tha
byte of the world. They wyl haue the delyces of the worlde/
and the reuerence of relygyon wythout payne ¶ They too
grete payne to gadre to gyder tynaunces for to mounte in hye.

eſtate or for to deſpende it in euyll vſages ¶ They wyl
haue games and ebatementes of houndes and of hawkes / &
gyue to theyr houndes that. whyche they ought to gyue to the po
ure for the loue of god. to thende that they praye for the poure
ſoules whyche haue lefte to them the goodes. and gyuen to
them the rentes. by whyche they kepe and mayntene grete eſta
te. and too lytyl theyr deuoyr to that they ought to doo they loue
better two knaues to lede theyr houndes. than two chapelains
for to doo the dyuyne ſeruyce and office. atte leſte yf they wyll
not doo: late them doo it to be doon for to dyſcharge theyr ſoules
they be horſed lyke vnto knyghtes for yf thou rencōtre & mete a
knyght and a relygyous man. thou ſhalt not conne dyſcerne.
whyche is the knyght. And whyche is the relygyous now in
theſe dayes: Saynt bernard ſayth that on thys day the robe of
a monke. and the robe of a knyght ben alle of one cloth. and al
ſo is the goun of a monke as wel furred and purfiled better atte
hond than is the robe of a knyght. how wel that the rule ſayth/
that a monke ſhold be clad not of the derreſt and beſt cloth but
of the moſte vyle. And ſaynt Gregore ſayth that the ſeruaunt
of our lord ought not to ſeche veſture ne clothyng for to playſe
the world. but onely. to kepe hym fro the cold. ¶ Example
Eſa ¶ It is redde of a knyght/ the whyche was euyl horſed /and
mette a monk whyche rood on a good hors & was in grete eſ
tate. to whome he demaūded what he was. the monke anſwerd
to hym that he had no lord but god. ¶ The knyght ſayd yf ye
ſerue hym in lyke wyſe doo I. We ben brethern and felawes
But we haue not euynly parted. For ye ben ryght wel horſed
and well cladde. And I am ryght pourely. I wyll as longe
were your veſture and ryde your hors/as ye haue/ And take
from hym all/ ¶ Loo here ye may ſee how the monke by hys
pryde gaaf euyl example to the knyght and occaſyon to doo
euylle. ¶ O thou relygyous perſone what someuer thou be/
han thou art in religyon that thou be wythynforth like as thyn

habyte she weth wythout forth that is to saye a very religyous & true seruaunt of god of whom thou berest the leuery. for by the leuery ben the meyne of a lord knowen. yf thou be suche as thyn habyt she weth. I doubte not/but that thou holdest thy self and reputest the for ded to the world. For thou hast lefte the glorye of the world. And how wel that thou hast playsyrs. eases and delyces of the world to thy dampuacyon. Neuertheles thou art not so abandouned to the world in dede/how wel that thou be in thy herte lyke as thou were of the world / And also thou lesest god and the world. And shalt haue in thys world and in that other torment/Pouerte in the persone of relygyon is a right horrible synne/and hath be many tymes greuously punysshed in tyme passed. ¶ The holy scripture sayth that the Apostles and dysciples of our lord after hys passyon lyuedon in suche wyse that ther was not one that sayd thys is myn but they dystribued to euerich after that he had nede. ¶ Exam ple. It happed that there was a man named Ananye. And hys wyf called saphyre whyche were of the compynalte of the dysciples. and sold a felde that they had and brought a parte of the money to the fete of the apostles: & retryned that other parte. Sayne peter sayd to them. what is thys that ye haue doo. ye lye not to vs whyche lyue wyth vs and retryne propre good/but ye lye and be vntrewe ayenst the holy ghoost. And anone they dyed sodaynly tofore alle thapostles and dysciples/wherfore they doubted moche for to retryne ony thyng propre/ Exã

¶ Example. Saint gregore recounteth in hys dyalogue that in hys monastery in whyche he duelled and whereof he was gouernour tofore he was pope. that there was a monke named Juste the whyche was a phylosophen. ¶ And it happed that thys monke was seke. And whan he sawe that he shold deye. he sayd to hys brother whyche was a seculer / ¶ I haue sayd he hyd thre florens in suche a place. ¶ And told Exã

it not to hys brethern of the relygyon. ¶ The monkes cam in to hys chambre. And serched oueral and fonden the thre floryns the whyche they shewed to saynt Gregore. whyche thenne was moche angry/ by cause that he that lyued in comynalte wyth them had made tresour for hym self onely and that at hys deth he had not shewde it to hys brethern. Saynt Gregory for to purueye for remedye to the helthe of thys monke and to thende that he had contrycyon and repentaunce of hys synnes and for to gyue ensample to other he comaunded that none of hys brethern shold be at his deth. and that he shold not haue confort ne consolacyon of them And yf he demannded of hys brother secu ler whyche kepte hym. why hys brethern wolyted not hym that he shold answere hym. by cause thou hast made tresour. and ha ste not delyuered it to the couent they haue abhomynacōn of the Saynt Gregore dyde it by cause he shold haue contricyon of hys synne to fore he dyde. and saint gregorye sayd to hys fri a wes/ whan he shal be deed burye hym not in the cymetorye of the brethren. but make a pytte in the donghyl & caste hym ther in & caste the thre floryns vpon hym sayēg thy money be wyth the in perdycion and after coue re hym wyth erthe. whan the other brethren sawe thys. they doubted moche to retryne ony thynge that was contracte to theyr soule. and alle that they had. And also that whyche was lawful for them to retryne they brought all in comyn/ therty dayes after that the monke was deed sa ynt Gregorye sayd to one of his brethren/ ¶ It is a gre te whil that the soule of our brother hath be in purgatorye. goo forth/ and fro hens forth: to therty dayes saye euery day a mal se for hym. And see wel that thou faylle not; And he fayled not. ¶ And the therty day after that/ the deed monke apered to hys brother seculer that lyued ¶ And he demaunded hym how it stode wyth hym. The deed monke answered to hym. I haue been oner euyl at ease vnto thys day. But now I am wel/ ¶ For thys day I haue reteyned

the goodes and malles that haue be layd for me/Saynt Ber
nard layth that whā a mouke entendeth to haue ryches of
the world. He gyueth ouer eupl enlample to the leculers. And
layth that he taketh agayn that. whyche he hath lefte. And
refembleth the hound that retorneth agayn to hys wompte.
¶And layne Jherome layth that a monke whyche hath eupl
entencyon to proprete is not worth an halfpeny. ¶In
lawe canon is not luppoled that an Abbotte may not dilpence
that hys monke may haue ne reteyne propre. ¶For the re
noncyacyon of proprete is annexed to the rule of monkes. ly
ke as is the wwe of chaltyte. In luche wyle that the pope
may not dylpence wyth a monke tryng a monke. ¶But the
pope may wel make of a monke noo monke. For he may ma
ke hym a byllhop/ ¶And by that he shal be nomore lubget to
the rule of monkes/A relygyous ought to be poure in dede and
in will verply/For loo he hath awwed. Saynt Jherome
laith. that he is not poure. but is riche ynowh. that lacketh noo
bredc/ ¶Example. We rede in the lyf of
faders/that a poure monke lolytarye was leke by the elpace of
thrty dayes. ¶And there was none that vylyted hym.
God lente to hym an Aungell fro heuen whyche kepte hym.
And mynyltred to hym hys needlytees ¶It happed
thenne that the other frers of the delerte cam and vylyted hym
And anone the Aungel departed thens. The leke man began
to crie to the brethren layeng goo hens. For whan ye were co
me the Aungel that lerued me wente away. ¶The
relygyoules oughten to be chalte. For they be bounden to kepe
it and haue awwed it. ¶Chaltyte is a mocke fayre ver
tue. But who that wyl kepe it wel/he muste flee alle compa
nye of wymmen. ¶Saynt bernard layth yf thou muste ne
des lpeke to a woman lpeke but lytyl/and beholde her not fyx
ly in the vylage. and touche her not by the hōdes for euermocke
harme may come therof. ne lytte not to nygh her. ne lawhe not

Ex:

lightly come in no derke place to lepeke to hyr. For in alle theſe thynges yf ther be noo lynne. yet ther is ſuſpecyounot them that ſee it or knowe it. and ſo ther is blame/and whan thou ſhalt ſpeke to a woman/holde the in ſuche maneer/and alſo honeſtli as thou wolderſt doo yf hyr huſbond were there preſent or ellis thy prelate. to the ende that yf ony cam vpon you. that thou haue noo cauſe to be aſhamed/ And alſo ſaynt bernard counſelleth the that thou haue no familyaryte to ony woman what ſomeuer ſhe be. neyghboure ne other. For many tymes comen therof grete perilles and euyl temptacyons. ¶ And I ſaye to the yf thou haue good peas of herte and wyth god· flee all familyarryte of wymmen. And loue them alle lyke wel. eſpecyallly the good and deuoute. and occuppe the not wyth them. for lyke as we haue ſayd tofore thou art not more holy than was Dauyd. more wyſe than was Salomon. ne more ſtronge than was ſamſom/the whiche were mocke deceyued by wymmen/Item I counſeylle the ſayth ſaynt bernard: that thou herke ne ne here gladly a womā ſpeke/ For whan thou herſt hir ſpeke. ſhe enflameth the/It is a mocke ſure thyng that thou ſee hir not For whan thou ſeeſt hir ſhe enuenymeth the. but it is mocke more ſure whan thou thoucheſt hir not. For whan ſhe thoucheth the. ſhe ſoweth the / Example. it is. rede: of an hermyte Exā that his moder cam for to ſee him· & whan ſhe ſholde retorne/he conueyed her· It happed that they ſholde paſſe ariuer· and the hermite toke hir for to bere ouer the watter· but he wrapped hys handes wyth hys mantel. to thende that he ſholde not touche hyr flelly/ And ſhe that ſawe wel hys entencyon ſayd to hym. Caytyf wherfore art thou afrayd to touche me/ ¶ I am thy moder ¶ It is good to wete. that whan he wold not touche hyr at the departyng / that he kylled hyr not at hyr comyng.

¶ Of thobeyſſaunce in relygyon. Capitulo lxxvj

The vnryghtous peple owen to be obedyent to theyr prelats
For they haue auowed obeyllaunce vnto the deth. Saint
poul sayth that our lord Jhesu crist was obeyllaūt vnto god
his fader vnto the deth that he suffred on the crosse for vs: saint
Bernard saith that the very obeyllaunt obeylleth anon and a-
bydeth not tyl on the morn. sayne Gregore sayth that thou ou
ghtest not to dyslobeye thyn euyl prelate whan he cōmādeth the
to doo well. ne thou oughtest not obeye thy good prelate whan
he comandeth the to doo euyll. ¶ Example. We rede of an ab-
bot whyche wold on a tyme prouue the good obeyllaūce of a go
od monke that he had/ and comauuded hym to goo in and en
tre in to an hoot ouen/ and that he shold make clene the ouen
for to sette in the brede. and anon the monke entred in and ma
de right clene the ouen / and after com out. and had none har
me: wherof thabbot was moche abaūshyd of thobeyllaūce of the
monke: Alas sayth sait bernard how grete dyssemer is it now
of vs/ to thoo monkes that were in the tyme of sayne Anto
ney for many tymes whan they vysyted that one the other. they
spaken to of spyrytuall thynges. that they forgate theyr etynge
and drinkyng/ And on thys day there is none that demā
ūdeth celestyal bred/ ne also that will gyue it. that is the word
of god for to fede the spyrytuel soule / but now whan we ete
as many as ther be of meles. so moche is there of rumours/
and we saye thys is not wel soden. or rosted. the sauce is not
made well / the mete is to lytyl salted/ or ellis it is to moche/
The good monke saith sayne bernard ought to resemble the alle
he ought doo that he is comaūded. ought to ete that whyche is
sette to fore him. late vs not speke now of fleshly saith saint ber
nard. for it is forbeden to vs. but if it be to them that be seke. &
feble of body. but of fysshly. whyche be of iij or iiij maner of facōn/
and in diuerse maners. we wyl haue the egges. som wyl haue
them rosted. som boyled. & other wyl haue them fried. & wherfor
is this. but for to satisfye the taast. & what shal I saye sayth

leynt bernard for to drinke clere water whan we ryche not to drinke wyne: but yf it be clere. and yf it be not pure & fyn & in dyuerse maners. ther shal be grete noyse. And many ther be that chaūge theyr cuppe ij or iij tymes in a mele. and saye I wyl haue that & I wyl haue thys. and thys is not good & in many places at grete festes. they shal saye that they ought to haue wyne spyced and made wyth good pouldres. and wherfore is this/ but for to drinke the more. and the more delycyously. and whan he shal haue moche dronken and that the wyn shal moū te in to hys brayne. what shal they doo. whan they be rysen fro the table. they wyl not rede ne studye but wyl slepe or playe. as sone as we be monkes sayth saynt bernard we haue an euyl stomak/ or we be seke. and ben so delycate. that none may serue vs to our plesir/ and many ther be that whan they were in the world they lyued moche pourely and with grete payne: & lyuedē sobrely. & helde for grete largesse that. whiche they hold at grete vilete in their religyon/ They be glotons gormantes/ & lyhorous and none can serue them at their playsir/ and ben more proude in wordes & dedes. more worse for to serue than ben they that come fro grete houses & many richesses and what shal I saye. of our habyte saith saint bernard whiche was wont to be of humylite & now with grete payne may be founde in our quire ony cloth that we wyl were or bere for yf ther come a grete lord of the world in to our hows he shold be wel contēt to be clothed wyth suche cloth as we haue Alas religyon is moche wasted. none wil shewe by werkes/ ne. by enseyguements/ and where as the religyouses were wonte to be sayntes & holi they be almost alle dissolute/ Theyr is none estate in the worlde of whiche but the religyouses wil entremete / they wylle be marchanns werof cōme by come meshauns. they will be gollyblers they wyl be hunters. they wyl be fyllers of fylle and not of the soules. and more playseth them thelbatement and songe of byrdes of the felde than dooth the songe of the chyrche For many/

ther be that whan they be in the chirche. they ben anon hoors & eurumed and may not synge and that they saye or doo they doo negligently and slowly wythoute affection wythout deuocion and without reuerence/and alle way they be ydle in the chirche or a slepe. but to thiges of the world they be all way redy & wakyng and they holde them so disordynetli and foulli in the chirche that it is a grete abusion/Saint bernart saith that whan thou shalt be in the chirche kepe & holde the reuerentli as he that is in the presence of god. yf thou hane noo deuotion yet doo it/ for to shewe example to other J meruaylle saith saint bernart how the prelates suffre so many desolucions to be doon as bee doon in these dayes in religyon/but yf it be by cause that one wyl not reprene a nother gladly of that he is entatched/ For they that shold be our mirrour & our exemplayre by their werkes ben blynde and leden the blynde Example Jt is rede of an Abbot whiche lyued alle his dayes in grete vyandes and metes & was clad with right fyn cloth. Jt happed on a day/ as he had gretely dyned and his monkes had in the couuent as who sayth nought or lytyl. After dyner he commãded to one of his monkes the whiche had enyl dyned and sayd to hym moche rudely that he shold doo som thyng. the monk dyde it not anone Thabbot was angri and sayd to hym. brother thou hast not doo that whiche J haue cõmanded the The monke ãswerd to hym/J am your brother wraly/but your wil is not lyke to myne. ne your dysshe is not semblable to myn/ ¶ Thabbot helde hym alle confuled. Many there be of relygyon. whyche neuer be cased. but yf they be out of their cloystre / how wel that an holy man sayth. that lyke as a fysshe may not lyue out of the water nomore may a monke lyue spirytuelly. out of hys cloistre. Retorne thenne as shortly as thou mayste. And mayntene the the beste wyse that thou shal conne moue to thy saluacyon For thou shalt not so sone retorne ne so wel mayntene thy self

Exã

but that it behoueth to doo grete paine tofore thou shalt be in su
che deuocõn ne also wel lette agayn in thy conscyence.as thou
were whan thou departedest

¶ To whom one ought to be confessed/Ca° lxxvij

TOfore we spehe of confession we shal saye to whome
one ought to be confessed. No prest may assoylle but yf
he be thy propre prest. Thy propre preste is called in sixe
maners fyrst the pastour of the chyrche as the prelate or curate
secondly he that is cõmyssed by the prelate or curate.or vycarye/
Thirdely they that haue preuylege of the pope. Fourthly they
that haue licence of the curate·but he ought to amytte non /but
discrete persones.honeste.& knowen/fyfthly in necessyte for in ne
cessyte euery prest may assoille in peril of deth & the pilgrims be
assoylled in pylgramage of them that confesse them.sixthly for
the defaulte of thy prest whan he is an yrote.or whan he shew
eth the confessyon or whã he praieth the wymẽ that they confes
se them to hym of euyl loue/ In alle these cases yf thou fynde a
prest that hath auctorite to assoille/thou mayst confesse the to
hym so that he be knowen discrete of ordre.and of persone /yf
thou be of religion none may assoille the without licẽce of hym
that hath the cure or charge of the.but yf it be in necessite that
thou mayst not haue thy pastour or hys a byte or yf thou were
so contumax and so peruerse that thou wylt not confesse the to
thy pastour or to hym whome he hath commyssed/ Thenne for
peril that thou dye not wythout confessyon or wythout coun=
seyl some discrete and approued confessour or prest may assoil
le the ¶ Item it is of necessite that the good preste hyde the
confessyon by cause of the sacrament of confessyon ¶ Item
also that one confesse hym the more hardyly . And knowe ye
that the preste ought not to hyde onely the confession . but also
alle the thynges whyche may be preiudyced of the synnar or of
the synne & though the synnar gyue licence to thy confessour to
saye ony synne of him that he dreth in confessyon yet the cõfes

lour ought not in ony wyse to open it. but if he knowe it other wyse than by confession/ & yet it is not right sure or expediēt to open thēne & yt maye without grete inconuenyents other wyse he elsewed/ yf thou demāde yf the prest knowe ony thyng that thou saist to hym in confessyon afore or after that thou confessest the. he is not bounde to hyde it. but yf it playse hym. as touchyng to thys. that he knoweth it as a man. som saie to a preste som thyng in secrete. And they saye to hym I telle it to you in confessyon. and kepe not in thus sayeng the maner ne thordy naūce of confessyon. and therfore yf he shewe thys / he shweth not the confessyon. but he dooth ouermoche euyl to shewe the cōsseyl of another / yf a prest haue herd ony thyng in confessiō and it happeth that he is called to wytnesse tofore a iuge personelly that he shal say yf he knowe ony thyng of that thyng yf he knewe it otherwyse than by confessyon he may saye it wythout peryll. but yf he knowe it not but by confessiō he may sweren surely that he knoweth nothyng therof/ for he knoweth it not as a man. but as a vycarye of god/

Of the payne of a prest that sheweth the confessiō. Ca°. lxxviij

SAynt gregore sayth in the holy canon. late the prest take good hede of what thyng he sayd to hym in confessyō that he telle it not to neyghbour ne to other that duelle ferre ne by sygne ne token ne whene ue shlaundre/ ne to ony other persone ony thyng. and yf he doo. that he be deposed fro hys benefyce. and all the dayes of hys lyf be he in infampe thurgh the world Item the pope Innocent sayth in the newe constitucyon / late the prest kepe hym wel aboue alle thynges that of thyng sayd to hym in confessyon he saye ne telle it not ne by sygne ne other wyse & also in no maner he accuse hym that is cōfessyd to him ¶ And yf he haue nede of better counseyl than hys owen. lete hym demaunde wythout ony namyng the synner by hys name /

For who someuer in Jugement

of penaunce shal she we in ony wyse the synne that hath be sayd to hym in confessyon. not all onely of thoffyce of prestehode we wyl that he be depoled. but also wyth that we wyll that he be put in sharp prysone/ For to suffre greuous penaunce

¶ Of the sacrament of penaunce Capitulo. lxxix

As to the sacrament of penaūce whiche is the iiij sacramēt of holy chyrche. but it is sette here the laste for to accorde to the other Tofore that the synners be reconsyled to god thre thinges be requysyte that is to wete. confessyon/ contracōn. and satysfaccion Confessyon and hys vertue shal be declared here folowyng. Contricyon is to haue sorowe atte herte and grete repētaunce of alle hys synnes. and to haue stedfast purpos for thanforthon to kepe and absteyne hym for alle dedely synnes/ For who that hath entencyon to retorne to dedely synne. hys confessyon availleth hym nothyng. and yf he be soulsled in suche estate he synneth dedely. And yf he deye in suche estate he shal be dampned perdurably

¶ Of confessyon and of hys vertue. Capitulo: lxxx

Confessyon is the seconde parte of penaunce. whan one is confessyd and repentaunt of alle his synnes/ & hath stedfast purpos to absteyne hym self for alle dedely synnes and for to amende hym. Thenne confessyon is of so grete vertu. that it is as a seconde baptesme/ & as a fontayne in whyche ben wasshen and forgyuen alle synnes what someuer they be/ and thys confessyon as sayth saint bernard destroyeth alle synnes and restablysheth alle vertues. The angellys reioye them. and it confoundeth the deuylles. it reconnecteth the soule to god. it closeth helle and it openeth heuen. Welle blessyd is he that ofte is laued and wasshen in thys fontayne. For yf he kepe hym in pureté and cleuncelle of conscyence. and in the loue of god. he is the more stronge to doo good werkes/ & to kepe him for the

fende of helle and may the better endure ayenst the euylls that may come.

¶ Of the scyences that prestes shold haue that here confession & how they shold demaunde the synnes Capitulo. lxxxi

The preste that taketh the charge for to confelle: ought to haue scyence for to inge wel and to knowe the synner & his synne/ and for to gyue penaunce after the quantyte of the synne. yf the synner wolde the penaunce suche as the preest enioyneth hym: he shal be delyuered fro dāpnacyon. but yf by fauour. or by doubte. or by deffaulte of scyence the preest gyueth lasse penaunce than he ought. he shal bere the payne. Also the synner ought to doo good dylygence to haue a good phylycyen for to hele hys soule of the maladye of synne. lyke as he shold doo to seche a good phylycyen for to haue the helthe of his body. lyke as Eyā
sayntAugustyn sayth. ¶ Example. We rede that at paris was a man that knewe hys doughter fleshly. after they wēt and confessyd them vnto a wyse and a discrete preest a penytencer/ The doughter had so grete contrycyon and wepte so greuously that she myght not saye her synne & sayd that she myght neuer doo worthy penaunce for hir synne. The fader was so harded of hys synne and had no shame to confesse hym therof The penytauncer sawe the contrycyon of the doughter and sayd to her/ I enioyne the in penaunce that thou faste iij dayes to brede and water/ Syre said she I am redy for to faste all the dayes of my lyf to brede and water yf it playse you. for me semeth yet it lytyl to the regarde of the gretenes of my synne. the penytancer sayd to her it suffiseth. I wyl enioine to the nomore & after he said to the fader. that him semeth that he had no shame ne contricōn of his synne. I enioine to the that all the daies of thy lif thou bere the heyre next thy flesh. & that thou faste as long as thou liuest iij daies of the weke to brede & water. & he was angry & murmured strōgly & considered not that the cōtricōn of his doughter was rchened to her for satisfacōn. and for

¶ hys grete hardnesse

he ought to haue the more penaūce. The preest ought benygnly to receyue the sinner. and ought to haue pyte and compassion of hym and ought wetely to demande of hym of comyn synnes and also of the obscures. to thende that they shold not haue occasyon of sinne/that is to wete of the vij dedely synnes. of the v/ wyttes of nakē. of the vij werkes of merci of the x comādemēts of the lawe. Item yf he can the pater noster. the aue maria & the credo in dñ. & yf he can it not he ought to saye to hym that he lerne it thenne he ought to demande hym of what estate he is be he man or womā or in dignyte or in none/or noble or bourgeis or clerke or religyous ¶ And yf he be of religyon he ought to be māde of hym yf he haue leyēce of his prelat for to cōfesse. hym to another than of his ordre. For otherwyse he ought not to receyue hym But yf it be in caas as we haue to fore sayd in the chappytre to whome one ought to confesse hym yf it be a woman she ought to sytte on the side of hym: that is to wete on his lyft side/& he ought not to beholde hir ne the vysage and ought to saye to hyr wetely that she saye her synnes wel and hardyly without to haue drede ne shame for she speketh to god/& not to a man/and he ought to saye to hyr that god is pyetous and mercyful/ For they that shal haue moste penance in this world/ shal be moste loued and exalted of god: As it apereth in dauid saynt peter. saint poul/and in marie magdalene/and he ought to saye that the shame that one sayth his synnes is grete parte of hys penaunce And see wel that to a yonge woman he gyne no penaunce to goo on pilgremage For therin is moche peryll/ne also to a woman maryed. he gyne no penaunce by whiche her husbond may aperceyue that she hath trespaled ayenst him: yf the synner be enhaūced. and that he wyl not wel cōfesse hym/the preest ouht to saye to hym the perylls that ther is therin and saye yf thou wylt/thou shalt be saued/ And yf thou wylt thou shalt be dampned: It is better to haue a litel

shame of me/than to haue shame and confusion tofore god & alle hys sayntes atte the day of Jugement wyth dampnacyon perpetuell. Example we rede of a noble nonne of good lyf and holy the whyche was deceyued of the fende. and was grete wyth hyr semaunt and varlet. she supposed to quenche hyr synne by grete penaunce of her body & harde lyf that she ladde longe tyme she waylled & wep te moche. but she durst neuer confesse hyr synne: as wel for hys noblesse: as for the holyneste of whyche she was renomed. & deyde wythout to confesse this sinne and was dampned perpetuelly. lyke as she made reuelacyon to thabesse whiche was hyr aunte. to whome she apered after hir deth being a chyld bytwene her armes all embraced with fyre/whyche brened all her body/And she sayd to hyr that she shold neuer doo noo good for her/for she was dampned perpetuelly. For that onely that she durst neuer confesse her of that sinne/to thende that she shold not be holden for vyle & for a synner O for goodes sake ye fayre maidens & wete wymen whiche by nature ye be shamefaste take ye her by enlample. and lete not your fayre soules ne also youre bodyes for lytil shame whyche is sone passed/ye see that thys woman that had doon so many good dedes that she myght haue be a saint in heuen yf she had confessed of thys synne. and now she hath all loste for a lityl shame/¶And holde ye not our lord for hard / thaugh for one dedely synne he hath suffred to lese a persone. For the shame that one hath to leue to confesse hys synne/cometh of ouer grete pryde. whyche is rote of alle synnes. ¶Amd by cause that one hath shame to confesse hys synne that he hath doon. and that he wold be holden for good and holy ayenst reason. after these thynges the preest ought to here his confessyon simply /after he ought to demande of hys estate yf he be clerke. secular or of relygyon/ordred. or not and yf he haue cure or benefice and after he ought to demande hym of Symonye /for symonye is

propred to clerkes .and yf he haue crowne / tonsure. or habyte couenable/ And yf he kepe wel chastyte and contynence. yf he be aduocate.yf he synge masse/yf he playe at tables or at dyse. For in all these thynges synnen ofte the clerkes.yf he be relygyous he ought to demande of hym the xij abusyons of the cloyster.that is to wete.prelate negligent.dysciple inobedyent yōg the slowthful.aged obstynat in hys synnes.a monke folowing the court of lordes/A monk that is an aduocat . habyte precyous.metes relygyous.murmour in the cloystre. piers & stones in the chappytre/dyssolucyon in the chyrche And in his herte vn reuerent in thynges that apperteynen to the autre.and to holde hym self vnreuerently at the autre. After he ought to demaūde hym of the thre wayes of relygyon and of the rule. That is to wete obedyence /pouerte/and chastete/for in all these thinges the relygyous personnes mystake and trespace ofte/ ¶ Item he ought to aske the princes yf they kepe wel Justyce / and ought to demaūde the knyghtes of rauayne/the marchauntes of fals marchaundises And yf they doo marchaundise in the solempne festes and sondayes.or in the chyrches For god caste and thrue we out them that dyde there m marchandyse /and said to them that the hous of god is the hous of prayer/and they made of it a caue or a spelunke of theues by cause they bought & sold ther in/Item they ought to demande them that haue offyces of lordes yf they doo ony extorcion to the poure peple. Itē to aske craftymen of deceyte & forswering. Itē burgeses and cytezeyns of Exā
vsure.the labourers & seruauntes of werkes of theftes & specyally of tythes.of rentes.& of wages. Exāple/It is redde that a marchaūt confessyd hym on a tyme at paris.to a good confessour & iterrogour/& he demāded him how he gouerned hys marchandyse/Syre sayd he the most truly that I may.but I can gete no good to nourisshe me my chyldren & myn houshold after myn estate:and am all way in dette/The preste asked hym to whom owe ye/Syre said he.I haue a brother whyche is

abbot of an abbay & whan I haue nede of a somme of money he leneth it to me/And wyth grete payne can I gete ony thig and I am no player ne gormaunt.and my wyf sparyth alle that she may/but I can not wete where it becometh.wherof I am moche sorowfull. The preste sayd to hym wenest thou to be riche of the goodes of the chyrche wherin thou hast noo thing And paraventure thabbot whyche hath delyuered them to the hath robbed them of hys monkes/and suffred hys houses to falle doun or hath euyl gouerned hys possessions. Goo and paye hym agayn as hastely as thou mayst .and bowwe of somme other temporal man/and atte ende of the yere/come agayn to me/and telle to me of thyn estate. The marchaunt byleued his confessour and payed thabbot and bowwed of other men of the world and atte ende of the yere he retorned to hys confessour. the whyche demanded hym of hys estate & he answerd to hym Syre sayd he.by the grace of god and your good counsayll I haue more prouffyted in thys yere/than I dyde in ye yere afore. Goo thenne sayd the confessour & gouerne the wysely of thyn owen.and nothyng of the goodes of the chyrche/for therin thou shalt nothyng prouffyte/ After the confessyon the confessour ought to gyue penance.by that whyche is contrarie to the synnes/that is to wyte humylite and prayer ayenst pryde.fastyng and affliction ayenst lecherye. Abstynence ayenst glotonnye/al melle ayenst auarice/and soo of alle other by the contrarye of the synnes.and he ought to warne and admoneste the synner to leue the synne of dede and of wyll and that he putte hym self to doo well and to penaunce. For of the good dedes that he shalle doo in thys world.he shal haue merite in that other / but of the peynes that he shal suffre in that other.he shal haue to merite ¶ For he suffreth them not by hys wyll:but by constreynt. yf the synne be derke he ought to gyue derke penaunce/¶ Saint Cypryan speketh of penaunce and sayth ¶ O penaunce I shal saye saith he ꝑ I knowe of the/thou vnbyndest all thiges

wounden. and thou bynden alle thynges vnbounden. thou mo-
ueſt alle aduerſytees. thou guaryſſheſt alle ſekenelles. And alle
thynges houle. thou makeſt fayre and clere/ ¶ Thyym that ben
deſperate by theyr ſynne and feble/ thou reenforceſt and ma-
keſt ſtronge. ¶ The preſte ought to moeue the ſynnar to contri
cyon and ſaye to hym that whyche the doctour ſayth. For he
myght haue ſuche contrycyon/ that not onely the culpe or ſynne
ſhal be forgyuen But alle that he ſhold ſuffre in purgatorye for
hys ſynnes ſhold be pardonned: and he ſhold goo ſtrayt to heuen
after hys deth. as it appeareth by the good theef that was cruci
fyed wyth our lord ¶ For by cauſe he had very contrycyon at
hys deth. god ſayd to hym/ Thou ſhalt be thys day wyth me
in paradys· At the ende of the abſolucyon the confeſſour ought
to ſaye to the penytent confeſſed that whyche our lord ſayd to
them that he alloylled. goo forth and ſynne nomore / to thende
that no greter harme happe to the. The confeſſour ought to
take good hede that for ony thyng that the ſynnar ſayth to him
in confeſſyon he deſpyſe ne rebuke hym not. but conforte hym
the beſte wyſe that he maye and prompte to hym pardon and
grace of our lord yf he be veryly confeſſyd and repentaūt of his
ſynnes for ther be ſome ſo rude & ſo euyl traytable to them that
confeſſe them that they put them oftymes in peryll of dāpnacy-
Exā on: Exāple. It is redde in the lyf of faders. that a yong monke
confeſſyd to an old one/ & ſaid to hym that he was moche tēp
ted of the ſynne of the fleſſhe The old monke conſydered not the
yongthe of that other: but reproued hym moche ſharply and ſa
yd to hym that he was not worthy to haue the name of a mō
ke/ the yong monke was moche abaſſhyd/ & went out of the
monaſtery. as diſpayred· & mette a good abbot whiche knewe
wel ꝑ he was greued at his hert: & demāded him ſwetli what
him ailed/ the yong monk coude not anſwere for the grete ſow
we that he had at his hert/ thabbot ſaid to him ſwetely. fayre ſone
telle me what thou haſt. & he anſwerd to him. I returne agayn

to the world for to be maryed/for suche an olde monke to who me I haue sayd & confessed my temptacyon of the flessh. hath sayd to me that I am not worthy to haue the name of a monke by cause I may not resyste vnto the temptacyōs of the flessh The good abbot conforted hym swetely. and sayd to hym. be nothyng abasshyd my fayre sone. yf thou that art yong be tempted of the flesshe/For I that am olde am tempted alle day. I pray the retorne to the monasterie tyl to morne. The good abbot went anon to that old monke that had so dysconforted the yong monke. And whan he approched hym he prayed our lorde that the temptacyon of the yong monke myght come vpon the olde monke that had so blamed hym to thende that he myghte knowe by hym self in hys olde age the payne and sorowe that the yong monke suffred in hys yongthe. and whan he had made hys prayer/he sawe the deuyl castyng thembracemētes of the flesshe on the olde monke/and fonde hym in a rage rennyng here and there. and wolde retorne to the world lyke to the yong monke: whan thabbot sawe hym soo demene hym self/he knewe wel that he was tormēted and sayd to hym: whyther wilt thou goo. that art olde and wasted. he was all ashamed and sawe wel that thabbot knewe hys temptacyon. & coude not answere for shame by cause of hys age The Abbot sayd to him retorne in to thy celle/and consydere the payne that the yonge monke suffreth/whan thou whyche art so euyl disposed for the temptacyon thut thou suffrest in thyn old age but the espace of one day onely. And therfore hath our lord suffred and preued in the the payne of the yong monke whome thou hast not conforted ne hast had noo compassyon of hys yongthe. but hast put hym in the way of desperacyon/Thys example techeth and enseygneth vs that the synnar ought to be trayted swetely/and nothyng to be dysconforted

¶ How we one ought to confesse hym self/¶ Ca lxxxiij

If thou wylt well confesse thy self. thow oughtest fyrste wel thynke in thy conscyence as he that wyl yelde. and rendre a rekenyng to god Thou oughtest to saye all thy synnes that thou canst remembre/that thou hast doon & woldest gladly haue doon/and all thy thoughtes whyche tornen to synne/ And beware that thou reteygne nothyng ne the colour ne the sauour of thy synnes/how wel thou confessest them and repentyst for he that reteyneth the colour of hys synnes. thaugh he hath confessyd them and repented/neuertheles he reteyneth the euyll maners that he had to fore. as in spekyng in beholdyng in folowyng ylle compaynyes/and thoccasions by whyche one myght falle in synne he reteyneth the sauour of synne that well confessyd hym and is repentaunt. but gladly he herketh to speke therof. and ofte thynketh on hys synnes & hath a delyte in hys euyl thought and playeth hym wel. how wel he wyl not doo them. Above alle thige beware that thou leue not to saye to thy confessour comme dedely synne of whyche thou remembrest for to saye to another preste/or for shame. for thy confessyon is no thyng worth thenne. and yf thou be houseled in suche estate thou synnest dedely. and yf thou sholdest so deye thou sholdest be dampned perpetuelly. for one ought to saye alle hys synnes of whyche he remembreth to one preste. & not to saye one parte to one and another parte to an other. for suche confessyon is nothynge worth Ant whan thou art wel confessyd to thy power yf thou be aduysed after ony synne. of whyche thou were not remembryd whan thou were confessyd to fore. yf thou thenne confesse that to an other it shal auaylle the. And thy confessyon is not departed/And excuse not thy self in confessyng the as some doo And saye not also that thy synne is greter than it is/for thenne thou sholdest lye. Many confesse them in grete and sayen. I confesse me of the synne of pryde. of enuye of lecherie. and also in other wythout to declare theyr synnes. That confessyon suffyseth not. but it behoueth to thy power thou saye & declare wel

all thy ſinnes pureli in the maneve lyke as thou haſt woon them and as ofte as thou haſt ſinned yt thou can remembre: It ſuffi ſeth not to ſaye I haue taken other memys thynges/but it be houeth that thou ſaye what & how mocke/and in what place For it is a greter ſynne to take thyng ſacred than other. & to ta ke out of an holi place than out of an other. It ſuffyſeth not one li to ſaye I haue ſynned in the ſynne of lecherie/but it muſte be ſayd the ſtate of the perſone. that is to wete yt it be a womā ma ryed or wedowe or of religyon: thy moder. or thy ſiſter or thy goſſyb or goddoughter or ſymple wymen. or yt thou haſt be trou led a virgyne/ For after the eſtate of the plone the ſynne is mo re grete or laſſe yt thou haſt wyth a comyn woman For that is a grete ſynne & grete peryll. For they ſpare neyther fader ne ſo ne Colyn ne other. & thou muſt ſaye how ofte thou haſt ſynned yt thou canſt remēbre & in what place/ yt it be in chirche chyrche yerd or in holi place/ For it is gretter ſynne. in holi place than in other. And thou oughteſt to ſaye on what daye. yt it be a feſte ful day or day. commanded to faſte/ For after the day the ſynne is grete or laſſe or yt thou haſt ſynned wyth ony man or dred to god /as ſubdeken/deken. preeſt or of religyon but kepe the wel that thou name not the perſone by his name wyth whome that haſt ſynned For that ſhold be grete peryll & thou oughteſt to ſaye yt thou enforceſt they ſelf to ſynne: or yt thou woldeſt haue ſynned. or for to doo thy ſynne thou haſt made an other perſone thy meſſagyer. or yt thou haſt ſynned wyth other whyche had no wylle to ſynne wyth the. For thy ſynne ſhold thēne double. And thou ſholdeſt be holden to admoneſte hym or hyr to come to repentaunce. Item yt by thy ſynne is comen euyl enſample. or yt for cauſe of thy counſeyll conſentyng or ay de ony other haue ſynned. For euery tyme thou ſhalt be of god greuouſly pugnyſſhed. Item thou oughteſt to ſaye yt thou haſt longe abyden in thy ſynne /and alle other thynges that haue cauſed the to ſynne the more /thou oughteſt to ſaye and declare.

to thy power. For lyke as a good phylycyen may not gyue a good medecyne. yf he knowe not well the maladye right so the preest may not gyue the good counceyl/yf the synner declare not wel the maner of his sinne. yf thou declare not wel thy synnes the preest ought to make the to declare them well/& of other synnes in whyche he thynketh that thou myghtest haue fallen / or that thou woldest haue doon. he ought to aduyse & demãde dylcretly without towche the. and of sinnes not cõmyted he ought to demande the couuertly and fro ferre and he ought to shewe the maner of thy synnes/& to gyue to the good counceyll and suffysauut remedye/and in the ende of thy confessyon/yf thou repente the wyth good herte. and thou haue entencõn to absteyne the fro dedely synne. and to amẽde the. and whan he assoilleth the of thy synnes it is right good that he saye·goo forth and synne nomore/leste worse happe to the· for so sayd our lord to hym that he assoilled as the gospel sayth/whan thou wylt com to cõfessyon. thou oughtest to thynk on all the places wher thou hast be sythe thou hadest vnderstondyng. and say in thy self in suche a thyng. and in suche a place suche: for thys is a thyng by whiche one shal remembre the better the synne of tyme passed / for by cause that many fayle to confesse them/ they forgete many of theyr synnes. but the deuyl forgeteth them not. Example: We rede of a woman that was supposed that she had be the best woman of the toun wherin she duellyd/for she dyde moste goode dedes/It apped that whan she was dede and born to the chyrche an holy hermyte was present whyche sawe a deuyl holdig her enchayned abont the necke wyth a grete chayne of yron / he prayed to god that he wold shewe to hym wherfore it was/& a voys cam anon to hym whyche sayd that she had doon a dedely synne in hyr yongthe of whyche she durste neuer confesse her and for that onely she was dãpned perdurably. many other examples haue we whiche I now leue for cause of briefte/vnderstonde wel thys boke fro the begynnyng vnto the ende. & wryte

Eyã

thou shalt fynde the bywrapped in many synnes of whyche thou aduysest not thy self. & therfore aduyse the & confesse the the beste wyse thou maiste. for whan thou art best aduysed I counseill the to be confessyd pure & clene and thou shal fynd thy self the better byloued of god/ and saye in thende of thy confessyon. that god hath deliuered the ofttymes two many grete perils by confession & penaūce/but by vnkendenes I haue agayn ofttimes āgred him by dyuerse synnes of whyche I am not wel remēbred of whyche and of all them that I haue said & confessid I repēte me & purpose and thynke to abstreyne wyth all my power from now forthon & amende me. & requyre absolucion of god. and of you penaunce. Example We rede that a grete maistre in dyuynyte and a right good clerke & prechour whan he shold dye he sawe the deuyl in a corner of hys chambre & he demāded of him what thyng greued him moste. the deuyl sayd to hym that no thyng greued hym more ne lessed more the strongthe & might than dide confession & said to him that whan a persone is in deadly synne all his mēbres be so bounden that he may doo no good werkes for hys saluacōn/but allone as he is confessed. he is deliuered fro the gynne of the deuyl & may doo all goode werkes for his saluacōn.

Exā

How one ought to make amēdes to other and make satisfaction Capitulo lxxxiij

The thyrde parte of penaūce is satisfactiō whyche ought to be doon by thys maner: yf thou hast mystaken thy self ayenst ony other amēde it allone as thou mayst. yf thou hast defamed another. repele it & gaynsaye that defame to thy power & crye hym mercy. yf he knowe it. & make to him amendes. yf thou hast hurte & don domage to ony other wythout good cause. thou oughtest to rēdre to him his scathe & hurte allone as thou maist. for yf thou maye & doo not. thou art all way in synne and maist not be alloulled & yf he be dede yelde it to his heires/ or doo by the cōseil of a good confessour & knowe verely if thou maist

not fynde hym ne hys heyres and thou gyue it for goodes sake
or puttest it in the wronke in the chyrche of thyn owne auctorite
thou art not so quyte. For thou oughtest not to doo almesse of o
ther mennes good but yf it be thyng of lytel valewe. yf thou see
that thou mayst not restore to them that thou art holden. or thou
haue not wherof or thou can not fynde them thou oughtest to
haue gyete sorwe in thy herte and good wyll to restore allone
as thou mayst. and yf thou see that thou shalt neuer haue to res
tore. thenne saye som prayers. or doo som good and som penau=
nces for them that thou art holden as mocke as shal suffyse. and
so shalt thou make restytucyon after thy power. & yf thou finde
them & yf they knowe that thou art so wounden to them. thenne
crie them mercy. & praye them for the loue of our lord that they
wyl pardone & forgyue the / Item it is satisfaccyon to doo and a
complysshe that whiche the preste enioyneth the in penaunce the
whyche thyng thou oughtest to doo allone as thou mayst to thy
power. or ellis thou sholdest synne mocke greuously. & knowe
thou. that thou mayst not chaūge it. but yf thou mayst not doo it
late it be chaūged by the prest that charged & gaaf it to the or by
another that hath power. & yf thou forgete it thou oughtest to be
confessyd therof and take newe penaunce. The preste ought not
to gyue the in penaunce. to doo som masses ne to offre at par=
sons yf thou mayst doo penaunce wyth thy body For who that
hath doon the synne he ought to bere the penaunce / But wyth
that it is good to doo almesse / & to offre atte pardons they that
may. yf thou be seke and in peril of deth. and thou be very repen
taunt / euery preste may alloyle the of alle thy synnes. what so=
meuer they be. and also of all sentences of excōmynycacōns. yf
thou requyre it for if thou muste deye. and were in the sentence &
he knewe it & wouleled the in that estate. he sholde synne ouer gre
wously / & therfor he ought first to alloille the. for so saith the law
of Canon / But and yf thou become hole agayn. thou oughtest
to goo to hym. that put the excommycacyon on the as hastely as

thou mayst for to doo that reason requyreth/ or ellis thou shol-
dest fall agayn in the sentence as thou were tofore/ Item if thou
haue no prest for to confesse the and thou be very repentaunt of
all thy synnes. and woldest gladly confesse the and be houseled
yf thou haddest a prest/ yf thou deydest in suche estate it suffyseth
to our lord and art out of dampnacyon perdurable

¶ Of the fyre of purgatorye Capitulo lxxxiiij

Thow oughtest moche to enforce the to doo in thys world
penaunce for thy synne. and to haue grete repentannce &
low we at thy herte/ & oughtest to doo good werkes. & suffre pa
cyently the cuylys and tribulacõus of thys world lyke as to
for is said. for that whyche is not ful doon in thys world. mus
te be doon in the fyre of purgatory. the whyche is so ardaunt &
brennyng that all the paynes and tormentes of thys world be
but a dew or a bayne to the regard of that fyre. O good lorde
how hard and wythout pite ben the frendes of them that be ther
whan they helpe them not to delyuere them to theyr power/ the
whyche frendes requyre so pyetously by the wys of holy chirch
and sayen. Miserermini mei/ miserermini mei/ that is to saye ha
ue ye pyte of me. haue ye pyte on me my frendes. for I am in
the honde of the rightful Justyce/ There be som cuyl dysposed/ peo
ple that saye. that masses/ oblacõns. ne suffrages that ben doon
for them that be deed: prouffyten nothyng to them. and that they
of the chyrche haue foũden this for to haue money of the good
peple/ Example. It is red in the booke of frere petre of Clugny
that a bysshop suspended a prest of hys offyce. by-cause he sange
alle way masse for the deed/ It happed on a day of a grete feste
the bysshop went to matynes. and passed thurth the chyrcheyerd/
hym semed that alle the deed bodyes that there wer buried
awos out of their sepultures euerych in suche estate as they had
ben in thys world. that is to wete the knyghtes in theyr estate

of armes. they of craft also in their estate of craftymen. and
sayden that one to that other. loo see here cometh the bysshop w
hyche hath taken away our prest that sange for vs and he wil
not synge for vs. verily yf he wyl not amende him he shold de
ye of an euyl deth the bysshop had grete drede. and alloyled the
prest / and after he hym self sange for the deede. Saint gregore
sayth that we may ayde & helpe them that ben deed in iiij ma
neres. that is to wete by fastynges. by prayers: by almelles . &
above all other thynges the masse auaylleth them most / in whi
che is offred & sacrifyed for them the precyous body & blod of our
lord thesu crist the whyche may not wel be preysed how moche
the masse profyteth to them that ben dede we haue sayd it to for
and also in the chappytre of relygyous whan we spake of seint
gregore whyche dyde doo saye xxx masses for the monke that
was deed. Example it is redde that in a bataylle was a man
sore hurte ¶ And hys enemyes supposed that he had be ded
but he retyred and com agayn to hym self & bounde hys woū
des and went forth hys waye / he was founde agayn of hys
enemyes whyche toke hym & put him in prison in pwns· thys
man had a brother that was prest whiche supposed ꝑ his bro-
ther were ded by cause he hadde founden a man ded ther as the
batayll was. whiche resembled wel hys brother. Thys prest sō
ge euery day masse for hym atte houre of tierce and at that hou
re the gyues and pwns of hys brother vnbonde and fylle in pye
ces They that sawe it blamed hym and demaunded of hym yf
he were an enchauntour. by cause that hys pwns brake euery
day at the same houre / he sayd to them nay. but he sayd I haue
a brother whyche is a preste and singeth euery day for me: and
verily yf I had be ded my soule had be delyuerd of the paynes
of purgatorye by the prayers that my brother sayth for me. Ex
ample. Item it is redde that a grete lord went in to a contrye
for to defende the londe of the chyrche. ¶ The legate of the pope
whyche brought hym forth gaaf indulgence to the fader of the

Exā

lord whych was ded by cause that hys sone saught for the we le of the chyrche/ The lord abode in that countrey by the space of xl dayes. hys fader appered to hys sone in grete clerenes . and thanked hym of that he had doon/for by hym he was delyuerd out of the paynes of purgatorye Now seest thou how ỹ malles the good dedes. and the indulgences prouffyten to them that be lyuyng & to them that ben ded/and to them that ben in purga torye.

¶Of the paynes of helle Capitulo lxxxv

The dampned soules that ben in helle ben dãpned for the synnes that they haue doon perdurably in the companye of the deuylles. whyche ben so horrible to beholde/ that saint au styn sayth that ther is no man in thys world. but that he had leuer to brenne all quyk/than to see the deuyl in hys figure. the deuylles caste doun the dampned soules so horribly in to the gre te and depe valowes without meture all ful of water so cold of yse & knowe that ther is noo thynge lyke to that coldnesse yf a grete montayne fylle therin it shold become yse and after allo as they that haue theyr hondes frozen whã they put them to the fyre they doo to hem mocke grete payne. Also for to make them to fele gret payne they throwe the dampned soules fro the depe abysmes in to a grete stãgne or ponde depe without meture all ful of fyre all brennyng soo hoot that the fyre of thys world nys but warme to the regarde of that fyre. nomore than a ba yne or a fyre paynted on a wal is lyke to the fyre of this worlde yf alle the water of the see fylle therin. it shal not be the lasse hee te therfor. ¶Example/We rede in vitis patrum that saint Machayre fonde in a way the hede of a ded man . he conioured by the name of god that it shold saye to hym of whom it was And it sayd I am the hede of a prestе of the paynems. & wold neuer byleue in the fayth of ihesu crist. Saynt machayre dema manded of hym where art thou. I am in helle sayd he. what

payne suffrest thou/ I answere the that the fyre vpon my hede is as moche as is two hens to heuen /and as moche vnder. and as moche on alle sydes of me. And vnder me ben the Iewes why the neuer wold byleue in Ihesu crist /And vnder the Iewes ben the euyl cristen men whyche haue byleued in the fayth of Ihesu crist with theyr mouth/ but they haue not doon the werkes & whan it sayd alle thys it fyll alle to pouldre/ Ferm they that be dampned haue so grete stenche. that no mortal man may suffre it/ they haue grt drede. horrour/ and derkenes palpable. they haue grete serpentes whyche lyuen in fyre lyke as sylles doon in the water/ dragons horrible that deuoure them . thonder and tempestes whiche falle on them. hamers that all way smite on them as vpon an andlyde without ceassyng or leuyng. deuyl is whyche with glayues and speres perce/ hewe & detrenche them . they haue grete wormes & grete wodes whiche on them gnawe and many other paynes endure the whyche no man mortal may ne can saye/ and of so moche as they haue ben gre te synneres. the more be they payned and tormented. But aboue alle other they be tormented moste by cause they haue lost by their default the Ioye of heuen: And also that they haue none hope to haue euer ony reste of euylles that they suffre . Example
Exā ¶ It is redde that an holy man sawe in vysyon the soule of a man to be ledde in to helle: whyche had ben in grete estate in the world. ¶ And had moche delyte in the playsaunce of the world/ ¶ And whan the mayster deuyl sawe hym he awe out of hys chayr and cam ayenst hym and sayd. Sytte thou in this chayr for the honour that thou hast had in thys world/ the chayre was of alle brennyng fyre. ¶ Whan he was sette there was brought to hym ryght bytter drinkes and stynkyng/ And by force made hym to drynke hyt sayeng/ drynke in stede of goode wyn whyche thou hast dronken in the world. After cam two deuylles whyche broughten trompettes and shallemeaus. ¶ And bleewe so moche in hys eeres that the fyre sprange out of hys mouth/ and hys eyen. & out of alle hys other conduits

Loo sayd they thys is for the longes & instrumentes that thou hast gladly herd. After they put serpentes about his neche and hys armes. And sayd to hym loo thys is for the embracynges that thou hast made to wymen. And thus the captyf was tormented after that he had synned/in an vnhappy houre is he borne that for so lityl a while as he shal lyue in thys world.shall haue so grete tormentes perdurably

How they that be dãpned complayne them in helle/ca°. lxxxvj

Alas the vnhappy dampned for grete payne.straynē & gnashe their teeth:and caste out grete weppynges complaintes & grete bywaillynges & sayen lyke as the boke of sapiẽce sayeth out.alas what hath auayleth or prouffyted vs.our pryde our vayne glorye.our rychesse/our lecherye/our delite our ease.our desyre/and our euyl wyll that we had in the world. Alas alle these thynges be passed as a shadowe and we be here in helle perdurably tormented. Our vayne ioye and lawhyng is torned in to weppyng.our delyte and our ease is tornēd in to sorowe & tormente/Alas it semeth to vs that our lyf of the world hath not dured but a lityl.like as it were the flight of a byrde or the castyng of a stone/Moche were we blynde and ygnoraũt that for so lytyl lyuyng we haue lost the ioye of heuen. and gotten the tormentes of helle/ ¶Alas alas the captyfs dampned whan they shal haue ben in helle by the space of an hondred thousand yere.they shal be yet to bygynne agayn. For all way without ende lyuīg they that deye.and in dyeng they shal lyue.they shal neuer mowe deye. And after the day of dome the body shal be tormented with the soule and for one payne that they suffre now they shal thenne haue an hondred.for so saith the holy lecture

Why god made not man that he myght not synne.ca° lxxxvij

Moche people demanden wherfor god made not a man that he myght not synne/for yf he synned not/ & were a good

cryſten man. by the merite of the paſſyon of our lord ihesu criſte and the holy baptesme he ſhold be ſauued/ and ſhold not renne in to the paynes forſayd. the doctours of holy chyrche and the maiſtres of dyuynyte put forth here many reaſons The firſt is for to ſhewe the myght and puyſſaunce of god whyche is alle onely vnmeuable/and alle creatures ben meuable. as it appereth of thaungellys whyche god created and made them good whyche for their euyl and ſynne byecome deuylles Item for to ſhewe and declare the ſapyēce and wyſedom of god/ whyche is ſuche for he can chaſe the good fro the euyl. the which thing may not be but yf he had made the creature that he myght chaunge fro good in to euyll Item for to magnyfie the pyte of god by the whyche and by hys paſſyon he hath ſaued man whyche was dampned by ſynne Item for to ſhewe the iuſtyce of god by the whyche he wyl reward to the good merite and mede: And to the euyl peyne for their ſlewthfulnes & ſynne. Item by cauſe that man ſhold not be of worſe condycyon than the other creatures to whom god hath admynyſtred in ſuche wyſe that he hath ſuffred them to ioye their proper moeuyng and the wyll. And yf man had not free lybrte to doo good or euyll. whyche that playſeth hym. he ſhold not be ſoo free. as the other creatures. Item for to haue purelyng humayne/for it is a grete purelyng to a man that he may doo wel· whan he hath doon euyll. Item the good be enhaunced by the euyl. and whan is ſeen in a compayne of peple a good man. thenne is ther doon to hym gladly gret honour & more than to another that is worſe than he

¶ Of the day of dome or of Jugement. Ca° lxxxviij

The laſt day of iugemēt ſhal be in the valey of ioſaphat. the whyche is betwen Jheruſalem and the mount of olyuete For it is nygh the place where our lord ihesu criſte dyde the werkes of hys paſſyon for our redempcyon. There ſhal come our lord ihesu criſt wyth all hys holy angellys and alle the ſayntes

for to Judge alle the world. Thenne alle maner of peple shal arise agayn alle hool wythout lackyng of one heer of hys hede and all lyuyng in body and in soule in suche age as our lorde was whā he was crucyfied. that it to wete in the age of xxxij yere and thre monethes. And young and olde chyldren shal alle com to the dome and iugement/ thenne our lord shal be moche angry ayenst the synnars aforsayd: There shal be the crolle on whyche he was put and crucyfyed/ the crownes of thornes. the pyler. the scorges. the nayles and the spere. whyche the angellys shal holde/ Thenne our lord shal shewe to the synners hys wo undes· the whyche shal apere in hys hondes in hys fete/ and in his syde/ And as saynt Johan wyth the goldru mouth sayth he shal saye ye cursyd I was made man for you. And haue suffred the paynes and tribulacyons that ye here now see. And many other tormentes for you. and tynably dyth . and passyon right doulourous and payneful: And for you had apparylled wyth me and myn aungellys and my sayntes Joye and glo ye wythout ende. yf ye wold haue serued me truly and loued and kepte my comandementes but all these thynges and myn other benfaittes ye haue put in forgetyng and haue not sette it at your herte/ but alle your entencyon and your herte . ye haue sette on worldly thynges. and haue accomplyssed your wil les and desyres. On that other parte shal be the deuyll whyche knoweth all the synnes and vayne glorie: vayne wordes and ydle/ and hath lost and wasted so moche tyme wythout good cause where as he myght haue won so moche good that he shol de haue compayne wyth god/ the deuyl shal leye ayenst hym as sayth sayne Austyn wythout to leue ony thyng/ there shal be brought forth sayth sayne Jherome the obscure and derke syn nes. whyche haue not be shewed by confessyon ne amended by penaunce ¶ Ther shal they be opened and manyfes ted to fore alle. ¶ And he that hath had sha me to shewe . it to one onely persone in that houre he shal receyue

shame and confusion to fore god. and all the court of hyuē. and dampnacion perpetuell. Item the angellis and all the sayntes wyth our lord shal be mocke angri. & shal strongly accuse thim alas alas the caytif synners. how mated/astonyed. angred. & abasshed shal they be. for flee ne gaynsaye maye they not too. then ne our lord by iuste sentence shal too caste them that shal be dāpned bounden hondes and feet. in to helle. & in to the pitte of helle and in to the tormentis afore sayd perdurably. and he shal bringe them that be good in body and in soule wyth hym in to heuene. The holy scrypture and the holy canons warnen vs strongly to thynke ofte in thys Jugement. And for to make vs redy wythout taryeng. For to goo worthyly and holily wyth god and hys sayntes

¶ For to conuerte the synner to good lyf Capitulo. lxxxix

When thou art in deedly synne: thou art in all perylles that thou hast dred. For by thy synne thou hast loste the loue of god/ whyche hath so mocke loued the. & wold become man and deye for the. Item thou art preued for alle the goodes of holy chyrche/ For than thou takest noo parte. Item thou were the sone of god. and thou art nowe sone and semaut to the deuyllys. to whom thou hast yelden thy self by thy synne Itē thou that oughtest to gyue eusample: and cause to doo wel to other/ gyuest to them ensample to doo euyl Item thou hast more grete payne and ēnuye for to doo thy synne thā an other hath to doo wel and to lede good lyf. And veryly of thy synne. that in so lytyl tyme is passed. thou hast nothyng but the synne. and dyssame of the remenaunt. Item thou that were a cytezeyn. and heyre of the eyte of heuen. brother and felaw of the glorious virgyne marye and of alle the sayntes of heuen. thou art priued for thy synne/ and art made a brennyng bronde in the fyre of helle

¶ A caytyf synner doo shame to the deuyl whyche thus hath taken the/ ¶ And conuerte thy self to our lord wythout more abydyng: ¶ For by long taryeng hem

many lost and dampned. and saye not I shal amende me hy-
me ynough as other doo/for thou knowest wel. we haue not le
yser tabide tyl to morn and ofttimes allone dyeth the yong as
the old. and we see comunely that there is none so fayre a visa
ge ne face/ But that a lytyl feure or maladye in a shost tyme
bangeth it to deth. & lytyl thynke we on it/ Now thenne thyn
ke and confesse the and doo penaunce and lede a good lyf with
al thy power. For yf thou so doo thou reioyssest the angellys. &
recouuerest the loue of god and the lif perdurable in the ioie of he
uen of the whiche thou shalt here speke here folowyng

¶ Of the ioyes of heuen Capitule lxxxx

O glorious royalme of heuen. where is had alle ioye. alle
glorie alle good. and alle blessydnes. and alle thyng that
here wyll desyre without ony defaulte. the angellis and the sa
yntes in seeyng god face to face in hys beaulte. in hys magestie
and in hys glorious company haue in hym so grete delyte that
they may not therin be fulfylled. but they haue all way Ioye
wytout ende /honour and glorye so grete that all the deyses of
alle the ioyes of thys world ben but sorowes and anguyssh
to the regarde of that glorie. O soule sayth saynt austyn thou
oughtest to flee thys mortal lyf. and take that whyche is lyf
wytout deth whyche is yongthe wythout age. lyght wythout
derkenesse/ Ioye wythout heuynes. pees wythout ende & wyth-
out discorde. wylle wythout wrong. royalme wythout chaun-
gyng in whyche is the guerdon that they shal haue that haue
done wel and it is so grete that it may not be mesured. & so pre
cyous that it may not be estemed. yet sayth saynt austyn/ O lyf
gyuyng lyf whyche all way oughtest to be in remembraūce. in
the whyche is all sureté: and souerayn habundaunce wel assu
erd. Ioyoulé blyssydnes. affluence of rychesse/ Influence of de
lyces. & habondaūce of all goodes. sait thomas of alquyn sayth
that the ioyes of heuen be suche & so grete that all & the mayster

in geometrie maye not meſure them. All they of arſmemetrike may not rekene them. all gramariens all rethoricyēs/ & the may ſtres of alle ſcyences may not by wordes saye ne declare them/ many wondres & merwayles may be ſaid but who that wold saye what ther is. it ſhold conteyne ouer grete ſcripture. & therfo re we leue and paſſe ouer to ſpeke therof by cauſe of ſhortnes. for saynt poul sayth that eye neuer ſawe. ne ere neuer herde mo uthe can not expreſſe. ne herte thynke the grete ioye. that god hath apparylled to them that loue hym / late vs auaunce vs thenne sayth saynt auſtyn for to goo in to thys grete glo ryе wyth our parentes and frendes. the holy patriarkes & pro phetes/ thappoſtls and martires/ the confeſſours and vyrgynes the maried pong and continent. whyche now ben ſure of theyr glorie. but yet be they dilygent to ſerue our lord/

¶ Of good admonycyon and warnyng. Capitulo/ lxxxx

The glorye tofore ſayd is apparailled of god to them that lo ue hym and kepe his comaūdemēts/ and to them that of that they haue & doon/ preyſe not them ſelf ne be not proude ther of & after theyr facultе departen gladly to the poure & nedy. & ſet be not theyr herte pryncypally but in our lord. and to them that the euyllys the paynes. and the trybulacions that come to them or is doon to them. ſuffren pacyētly for the loue of god and for to haue thys gret eglorie/ Our lord admoneſteth vs that we be alwaye redy. and kepe vs fro ſynne. and that we put not our hertes pryncypally in thys captyf world. whyche is nothynge but a lytyl paſſyng. ful of weppyng: of ſorowes and of anguyſ ſhes/ whyche we ſhal leue/ & take none hede of the houre wyth out to here ony thyng with vs/ ſauf the good dedes and the euil that we haue doon. And our body captyf ſhal be couuerd with the erthe as a foul ſtynkyng carayne. & wormes ſhal ete & wo te therin. Our lord prompteth not to vs to morn. to thēd ỹ our herts & our principal entencōn be in him & in his loue For we

ought

to loue god/and to remembre ofte & deuoutely how the swete
ihesus wolde dawe to humble hym self for vs. and descende fro
hys glorye of heuen in to the wombe of the glorious vyrgyne
marie. and be com a man and our brother/& suffred deth & pas
sion for vs & how he hath made vs of nought. & semblable to
hym whyche myght haue made vs yf it had playsed him like
vnto wodes & other wormes yf we knowe wel alle the grace
that he hath doo to vs/& thāke & gyue hym laude therfor that
is the thynge aboue all other/by whyche we may most soone &
most lightly haue his loue & hys grace more playsed it to god
whā one knowlechith the graces & the benefaittes that he hath
doon & whan he is remercyed. & thanked therfor/ Exāple: we
rede that the grete chaūtre of paris. fonde on a time in a felde a
conuerse that is to saie a brother & noo prestе of the ordre of aste
aulx keppyng sheep whiche was moche contemplatif & deuout
toward god & wepte ofte in byholdyng a crapauld or toode the
chaūtre demaūded hym wherfor he wepte he answerd to him sa
yeng I ought wel to wepe for my sinnes/& gyue thankynges
to god whiche hath made me to hys semblaunce/for yf it had
plaised him he had wel made me like vnto this crapauld or to
ode. Thus thys good man thanked and remercyed god: therme
late vs rendre and gyue graces and thankynges to our lord of
all hys benefaittes & late vs enioye in hym. & lyngе we in our
hertes wyth grete ioye for we ben the sones and the doughters
of god made and formed to hys semblaunce. brethren and sui
tres of ihesu crist/and bought and redemed wyth his precious
blood / Fedde wyth hys precyous body/ Fellawes to angel:
lis of heuē/herityers but yf it be long on vs for euermore with
out ende of the glorious wyalme of heuen. to whyche bryngе
vs the swete and debonayre Jhesu crist Amen

¶ Thexecusacyon of hym that made thys booke. Ca°/ lxxxxij

This boke was first made in the yere of our lord .M. ccc.
lxxxviij. by the worsshipfull fader in god. my lord Guy de wy

Archybyllhop of Iens: But the yere after folowyng. a relygyous
brother of thordre of clugny beheld & redde ouer thys boke right
diligently. and fonde that it was right shorte after the matere
and he put therto many exemples and dyuerse auctorites. cha
pytres of doctours and maystres auctorised how be it that it is
mocke shortly sayd and made. for the world is at thys time
so lytyl deuoute that it demaūdeth but shortenes and brefte/ &
in especyal in the seruyce of our lord and in thynges that apper
Eyj tеynen to the saluacōn of the sowle/ for comunely is desyred a
short masse/ but they wyl haue a long table. Exemple. It is
redde that at troyes in champayne in the hous of graye freres
or cordelyers was a knyght that sonde a frere that wold saye
masse. to whome he sayd/ Frere I praye the that I may haue
a masse of a knyght. The frere whyche was a good clerke & a
deuoute man and that sawe wel hys entente answerd to hym
ye shal not syre/ but ye shal haue a masse of a kyng. The frere
said his masse at his ease. & nothīg after the wyl of the knyght
many prestes ben there now in these dayes in the world. that en
tende more to doo the playsir of the world thā to the saluacōn of
them self. the religious man afore sayd excuseth him in this ma
ner. yf in this boke I haue ony thīg sayd wel. god be thāked &
preised therof & I haue in ony thīg sayded. yf I praie the redars
& herars to pardonne me. for I haue doon it ygnorantly. & mer
ueill ye nothyng though out of so poure erthe. is yssued so good
fruit. for it is by the grace of god & of the holy ghost whiche hath
awaked & watred it wythout whyche noo good fruyt may com
forth. Our lord said to nychodem prince of the iewes that the
ghoost inspyreth & gyueth hys grace where as it playseth him &
the holy ghoost sayth by the prophete. opene thy mouth. & I shal
fille it with my grace. & god the fader said to moises whā he sēt
him to speke to kyng pharao. thou shalt opene thy mouth. & I
shal speke forthe. The holy euangelyst sayth that cayphas whi
che was byllhop of the Jewes how be it that he was an euyl

synner. neuertheles by the grace of ỹ holy ghost he prophecied the deth of our lord. and sayd to the Jewes. ye know no thing I say to you/ that it behoueth that one man deye for all the peple to thende that alle the folke perisshe not. Thus haue I sayd no thyng of my self/ but alle that I haue sayd. I haue sayd it by the grace of the holy ghost

¶ The complaint of hym that made thys boke/ Ca^o lxxxxiij

Alas all sorowyng I am as a mylnare whyche grindeth the whete of whyche other men lyue. & whan he hath grounden he abideth alle wyde. ne ther abydeth nothyng wyth hym ne retryneth for hym self of hys mele. but delyuerd it to the peple. Certaynly thus is it of me. Alas pour synner I haue delyuerd and grounden the corne and the spyrytuell vytayll. of whyche ye readers and hearers lyue and shal be fedde spyrytuelly & mocke shal prouffyte to you. yf it be not your owne defaulte. Alas I retryne lytyl to my prouffyt/ for certes I confesse humbly towre god and hys glorypous moder and all the seyntes/ that I am not suche as I admonesse you that ye shold be The wordes be there well/ but theffecte is not suche ne lyke the wordes god knoweth that I am woo therfore and it dysplayseth me. And I desyre and coueyte mocke that I may make my werkes acorde to my wordes. ¶ And to that ende I abyde in the world and labour How be it that I doo lasse than I ought to doo for to come to perfection and to good werkes lyke as my herte desyreth And of that other part. how wel that I be good. yet haue I desyre that alle other be good/ And I wold wel that I were the werst of alle them that ben in the world. but I wold not empayre ne be werse than I am. for I haue no nede to lese ony thing. but I wold that all other were better than I am. And that is that me reconforteth/

¶ For to loue and desyre the good of other. is the begynnynge to come to perfection/ ¶ Ye that rede or here thys

book. take it not in despyte by cause it hath be made compyled & wreton of a synful man & that right lytil knoweth. for an euil man sylleth wel his wyne. how wel he maketh it not. & a foul masson croked and lame maketh wel a fayre hous / how wel that he maketh not the stones ne the other matere. certainly in like wyse is it of me: I haue doo noo thynge/but haue drawen the wordes of thys book of holy scriptures. & out of bokes of tra ytyes of doctours & of maistres auctorised of whom the scriptures ben holden. and haue ioyned that one with that other there is therin nothyng of myn but the payne and labour that I haue had in tornyng ouer of many bokes. But I complaine no thyng the labour that I haue had for the loue of god. & of them that it shal profyte/and yf there be ony that can fynde ony thig for to amende. I submytte me and abandone thys boke to the correccion and amendement of all them that may and can amē de it. Our Lord ihesu crist sayeth in the gospel of the pharisees of the prestes / & maistres of the lawe in admonestyng & preschyng to other/& sayeth doo ye that they saye to you. but doo not that whyche they doo. yf a prest had a good & a fayr hous/& he despeylled and destroyed it without cause. or yf he had a fayre vygne ful of fruyt and wold take it vp by the rote wythout to gadre the fruyt or grapes. certainly he we people ful of wysedome wold take example of hym. and wold not soo doo by theyres/ and therfor I saye to you yf we of the chyrche saie to you wel doo ye there after/and yf ye see vs doo euyl. doo ye it not. for at the day of Jugement noo excusacyons shal be receyued. But euery man shal bere hys owen erde/for he that shal haue doone wel shall haue Joye glorye and lyf perdurable with our lord and his swete moder the gloryouse vyrgyne marye and all the sayntes. and he that shal haue doon euyl & repenteth hym not shal haue payne. torment/and dampnacyon wyth them that be dampned in hell. and in the ende I pray you that ye wyll all

praye god for me.and that as long as god wyl yeue you spa
ce and power.that ye entende to good werkes & to doo penau
ce. For ye knowe not how longe the tyme shal endure.and he
that wyl not whan he may.he shall not whan he wold . And
god bi his grace graunte for to gouuerne vs in suche wyse and
lyue in thys short lyf that we may come to hys blysse for to ly
ue and regne there wythout ende in secula seculorum Amen

¶ Thus endeth the doctrinal of sapyence the whyche is ryght
vtile and prouffytable to alle cristen men/ whyche is translatrd
out of Frenshe in to englysshe by Wyllyam Caxton at Westme
stere fynyssyed the.vij.day of may the yere of our lord / M /cccc
lxxxx ix

Caxton me fieri fecit